The Sword and the Lotus

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The Sword and the Lotus

Chapter #1

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Question 1
BELOVED MASTER,
YOU INVITED ME NOT TO GET ANGRY WITH BLIND PEOPLE. I'M NOT -- HOW COULD I BE? WHEN I SEE THEIR SADNESS AND THEIR MISERY, I ONLY BECOME INFINITELY SAD. THEY ARE TIRED, AND I OFFER THEM A REST. THEY ARE THIRSTY, AND I OFFER THEM A GLASS OF WATER. BUT THEY ARE SO AFRAID. WHAT TO SAY IF I INVITE THEM TO THE SOURCE? BELOVED MASTER, HOW CAN I TOUCH THEM IN SPITE OF THE WALL OF THEIR FEAR?
THE SECOND QUESTION FEELS SOMEHOW CONNECTED: HOW CAN WE FORGIVE THE PEOPLE WHO PUT YOU IN JAIL?

The world is sad, it is in misery. There is great suffering in the hearts of people. But you need not be sad about it, for the simple reason that by becoming sad you join them, you create more sadness. It is not a help. It is just as if people are sick, and you see their sickness and you also become sick. Your sickness is not going to make them healthy, it is simply creating more sickness.

To feel for their sadness does not mean to become sad. To feel for their sadness means to look for the causes of what is creating all their suffering and misery, and to help them to remove those causes. And at the same time you have to remain as joyful as possible because your joy is going to help them, not your sadness. You have to be cheerful. They should know that there is a possibility of being cheerful in this sad world. They have completely lost hope, because everywhere they look there is sadness. They have accepted the fact that sadness is just the nature of things -- you cannot do anything about it, you have to suffer it.

And the religious teachers have only been giving them consolations, giving them some hocus-pocus, hypocritical ideas. They have kept them miserable for centuries because they have made them accept misery as part of life. Not only that, they have raised their sadness and misery to some spiritual status. They have been telling them, "Blessed are the poor." So not only have they accepted their sadness as just a simple fact of life about which you cannot do anything, but they have also started feeling good about it, feeling it is something spiritual, that it is a test given by God to them.

Rich people are not going to enter into the kingdom of God; it will be the poor, the miserable -- they will be

received with great joy and welcomed. All that they have to do is not to make any fuss about their misery -- accept it as a blessing in disguise. And if for centuries you go on saying such things, you poison people's minds. But it seems that they are not alone in their sadness; everybody is sad. In fact, they will feel afraid to be cheerful in this vast crowd of sad people.

So it is not going to help if when seeing them sad, you also become sad. It is simply making them more convinced of the fact that joy does not exist on the earth, it is something otherworldly -- the fate and the destiny of the earth is misery. So simply give them an example that it is not true: "If I can be cheerful, rejoicing, your whole fabric of stupid theories is proved irrelevant."

Secondly, you have to remember.... You say that you are not angry, but become sad seeing their sadness. There are people who become angry -- these are the people who create revolutions, changes in the society, in the state. But all their revolutions have failed, because anything coming out of anger is coming out of ignorance. It is not going to create an authentic change. Change for the better is impossible out of anger.

I want you to remember one thing: sadness is just anger upside down; it is not different. It is repressed anger. If you analyze it then you will see the fact. Sadness can change into anger very easily; anger can change into sadness in the same way. They are not two things... perhaps two sides of the same coin. So whenever you are angry and you cannot express it, the situation is not such. It is too dangerous to express it, too risky to express it.

For example, a child becomes angry at the parents, but he cannot show it because he is so helpless and dependent. Then he becomes sad. His sadness is inverted anger. The same child goes out and gives a good kick to the dog. He wanted to kick his parents, but it was too risky, too dangerous. But the dog he can beat. He repressed the anger, it became sadness. But when he comes out and sees the dog, he starts beating him. The sadness changed into anger.
You have been a revolutionary. In the same circumstances you have felt anger before -- anger against the whole society which creates so much misery and so much sadness and so much poverty. You have been angry against the establishment -- political, religious. You have been angry about the whole educational system, that it wastes time -- almost one third of one's life -- and still does not help anybody. You have been angry.
Then you came to me and I said to you that anything coming out of anger is not going to do any good. Because the source is poisoned, the fruits of it are not going to be anything else. You understood it; you changed your anger, you repressed it. Now you have become sad, but it is the same energy. I have prevented you from being angry; now I prevent you from being sad. I would like you to be cheerful. It looks awkward. People are sad and in misery, and you are cheerful.
I have been condemned around the world for teaching such things. When people are in suffering, you are supposed to be sympathetic, to join them in their misery; you are not supposed to be cheerful.
So when I say be cheerful, be happy, rejoice in the fact that you are not in the position of being miserable and suffering,

I have a certain purpose behind it. The purpose is that you have to become an example to those people who have completely forgotten that life can also be a rejoicing. In spite of all the darkness you can still be unburdened of the darkness, you can still dance. Darkness cannot prevent your dance; it has no preventive force. To me this is real service. I want my sannyasins around the world to become examples. And when people see so many people rejoicing, question marks will start arising in them. Perhaps they have accepted a wrong philosophy, and misery is not destined for this earth: "It doesn't seem so, because on the same earth there are people who are rejoicing, who are immensely happy." We have to break down their stupid ideology, and the only way is to live differently, not just like them; otherwise, you are supporting them.

The second thing: these people are sad, and these people are miserable because of themselves. They have followed wrong ideas, and they are clinging to those wrong ideas. They don't understand the relationship between their ideology and their life. They don't see that their religion, their philosophy, creates the basis of what they are going to be.

Jesus says to people that everybody has to carry his cross on his shoulders. But why does everybody have to carry his cross? Can't he carry his guitar? Why choose a cross out of so many things in the world? And why carry it? And when you are carrying your cross on your own shoulders, how can you dance? How can you laugh? It will go against the cross, and the weight of the cross will not allow you to rejoice.

Have you seen any picture, any statue, of Jesus smiling? He is burdened with the whole world's misery. He is doing what you are doing: he is sad because the world is sad. But his sadness has not helped the world. Two thousand years have passed -- even his crucifixion has not helped, so how can it be of any help if you carry your cross on your shoulders? Even the crucifixion has failed, so just carrying your cross on your shoulders is sheer nonsense.

But people have accepted these ideas. They have laid their life's foundations on such idiotic, stupid theories and now they find themselves miserable, sad. They go on sowing the seeds of poison. Who is going to reap the crop? Of course, they will have to reap the crop too.

The only hope possible is from a source of joy, and you can say that you have changed your foundations. Unless you change your foundations, you cannot get rid of your misery.

The misery is not really only materialistic. I have seen the poorest people happy. They don't have anything, but they have not based their life philosophy on wrong ideas. It is more a question of what kind of spirituality you have accepted. Is it something beyond death? Is your spirituality not of this world but of some other world?

If your spirituality is something that is going to happen only after you are dead, then what are you going to do before your death? Nothing is left except being miserable and waiting for death. And all kinds of suspicions and doubts will arise, because nobody comes back after death to say to you that whatever you believe is true or untrue. So no evidence exists about what is going to happen to you after death.

Waiting for death cannot be a joyful act. Life, which your religions teach to renounce, is available. And joy and cheerfulness and blissfulness are part of life. They are living qualities, they are fragrances of intense living. Your religions teach you to renounce life, then what do you expect? You renounce life, and with it you have renounced every possibility of being blissful.
Sadness, misery, suffering: you have created them by your accepting a wrong kind of ideology. You have been cheated by your priests, you have been cheated by your politicians. You have been exploited by all the vested interests for the simple reason that they want miserable people. The miserable person is easily enslaved; the cheerful person, the blissful person, cannot be enslaved.

I am reminded of Diogenes, one of the most beautiful men who has walked on this earth. He lived naked -- he had a beautiful body. And those were the days when people were sold in the markets as slaves.
So a few merchants who used to deal in selling slaves saw Diogenes lying down by the side of the river. They were overjoyed; this man would fetch a good price. They had sold many slaves, but never such a healthy and such a proportionate body and such a beautiful man. But the problem was how to catch him. They were only four, and he was more than enough for four; he would kill all of them. But something had to be done.
They were hiding behind a bush and thinking of a plan -- perhaps when he was asleep then they could manage it.

Diogenes was listening. He said, "Don't be stupid. What do you want? Just tell me. I am not a man to be enslaved, but you look so miserable that I am ready to go with you."
They could not believe it!
Diogenes stood up and said, "Where do we go? You follow me!"
They went to the market. It was a strange scene. He looked like a master, and they looked like slaves following him. And the whole marketplace suddenly turned towards Diogenes. It was a breathtaking scene. They had never seen such a slave -- "He should be an emperor!"
He stood on the platform where each slave had to stand before he was auctioned. Standing on the platform he looked at the crowd and declared, "A master is ready to be sold. If any slave amongst you wants to purchase a master, he should come forward."
There was great silence. Even in such a situation Diogenes was not sad, he was not miserable; on the contrary he was enjoying the whole scene!
One king came up and asked the price. Diogenes said, "I am a priceless being, but you can give whatever you want to give to these poor fellows, these four persons. They have brought me here out of compassion, so you can give them as much as you like."
The king gave them the money, took Diogenes in his chariot, and rode towards his palace. He was immensely impressed by the man, his strength. He talked on the way, and when they reached the palace he said to Diogenes, "You are not meant to be a slave, you are a master. I free you."

We create our life inch by inch, and whatever happens to us, nobody else is responsible for it. So the only revolution that I teach is an individual revolution.

The way is to help those people to understand that you are clinging to wrong kinds of concepts. This very earth can become a paradise, but you will have to forget the paradise that is beyond death. That is causing your trouble. This very moment can become an eternity of joy, but you will have to forget all those promises which your prophets and your saviors and incarnations of God have given to you.

Jesus says to his people, "I will come for the salvation of the whole of humanity." One disciple asks him, "When?" And he says, "Very soon. In this very life you will see me." Two thousand years have passed -- there is no sign of Jesus anywhere. But this has been the strategy of all these people -- to postpone everything for the future.

Krishna did the same thing. Five thousand years ago he said, "I will come. Whenever there is suffering, whenever there is misery, whenever the good, the virtuous people are tortured by the vicious, I will come to save you. This is a promise."

For five thousand years everything that he said has been happening every day, every moment. The good people are tortured, the vicious are in power, the whole of humanity has lived in misery, in suffering -- and there is no sign of Krishna anywhere. But this is a strategy to postpone things for an unknown future; then you cannot ask because the man is no longer there.

It is easy to promise for the future.

I promise you about the present.

Nobody has done it before. It is very easy to promise for the future. You need not deliver the goods because you will not be there and you will not be answerable. I say to you my promise is for the present, the future does not exist.
So you have to change people's conditioning. They are not miserable unnecessarily; they are miserable because they have created a certain pattern around their beings which makes them whatever they are. Your sadness will not help them. You have to be cheerful, you have to rejoice. You have to make it emphatically clear to them that what you are saying is not only possible, you have made it actual in your life. And if thousands of sannyasins can do that...
I don't think people want to be miserable, I don't think they want to be in suffering, it is just that they have been taught to be in suffering and that there is no other way.
In different ways Hinduism says to people, "You are in suffering because of your past lives' karmas. You have been doing evil acts -- nobody knows if that is true -- and because of your past lives' evil acts you are suffering now. All that you can do is to patiently suffer, and don't do any evil act so that in a future life you will not have to suffer."
Now, Hinduism has used the whole strategy of past and future, leaving the present for your suffering. Then the past has the cause; in the present you have the effect. And if you are patient -- that means you don't react against your misery, you don't do anything against your misery, you don't listen to any kind of revolutionary thoughts -- then in the future you will have a beautiful, blissful life.
Nobody knows about past life, nobody knows about future life. All that you have is the present life -- which is suffering. They have sandwiched you between two non-

existential things. And they have made it clear: be patient. That is why, in India -- which is the oldest civilization in the world -- there has never been a revolution of the poor against the rich, of the powerless against those who have power. Patience is the antidote to revolution.

Don't be angry, because that leads finally to revolution, and that changes nothing. Don't be sad, because it is only anger upside down, and you create more sadness; you become, again, another example of sadness.

Become an example of joy. It will look very illogical that people are sad and you are cheerful. It is not graceful, it is not mannerly, but what is mannerly is not going to help. So it is not a question of manners and grace and etiquette, it is a question of creating in the minds of people who are sad that the possibility of getting out of sadness exists herenow. They will try in every possible way to deny it. They will say, "You must be pretending. How can you be cheerful in this world?" They will say, "You must be posing." They will say, "You must be mad! How can you be sane and cheerful in this miserable world?" They will say, "You seem to be hypnotized." They will say all kinds of things just to protect their ideology which they are holding very close to their hearts, not knowing that that is the poison that is going into their bloodstream.

But you have to fight and make it clear to them that it is not pretending, it is not posing; that you are not mad, that you are not hypnotized. And even if madness makes people happy, it is better than being miserable. What is the use of your sanity? If hypnotic processes make people rejoice, then what is wrong in them? It seems you have decided to remain miserable; you won't allow any weight to go out of

your misery. Then don't make a fuss about it -- remain miserable. But remember, it is your responsibility, it is your doing.
It is a difficult task, but it has to be done. It is difficult because their conditioning is thousands of years old. It is very thick, and you have to cut it through and through and reach to their very hearts. But it is not impossible.
If I can reach to millions of people's hearts you all can make the effort. And this is the only way to change this miserable state of affairs. You just have to have enough courage, because it is going against the crowd.

In my childhood it happened I had a Sanskrit teacher in my school who was a very old-fashioned man. He was very fat, and he had a very big turban. He was the teacher of Sanskrit, a dead language, and he also lived according to his subject matter -- in a very antique kind of way. But he was a very simple man too, and because he was very simple, we used to call him Bholenath. It simply means a simpleton.
He was very furious whenever he heard it. And we used to write in big letters on the blackboard before he came into the class: bholenath -- lord of the simpletons; that is the exact meaning. The first thing he would do was that he would rub it off, and he would start shouting and making a scene -- and we all enjoyed it.
He died, so I went to his house with my father before his body was taken to the funeral pyre. I was standing there with all his relatives and friends and neighbors, and then his wife came before his body was to be taken away. She

came running out of the house, fell on him, and said, "Oh, my Bholenath!"

I could not contain my laughter -- I had never thought that this would happen! When a man is dead... Even we were not thinking about his nickname, but his wife comes there and calls him Bholenath! So I laughed loudly. Everybody was shocked, and my father was very angry, but now there was nothing he could do -- I had laughed.

On the way home he told me, "I will never take you anywhere. Can't you see a simple thing? The man is dead. His wife is crying, his whole family is mourning, all his relatives are sad, everybody is sad. And are you mad or something? -- you started laughing!"

I said, "You don't know the whole thing; otherwise you would have laughed too." And I told him the whole thing. He said, "This is great! It is good that you had not told me before."

And I told him, "As far as I know, all those relatives are simply pretending to be sad, because they never helped that man. When he was sick and he needed medicine, I took medicine to him. I stole money from your pocket for his medicine. Those relatives have not been of any help to him. And his wife, who was making such a scene, is in a love relationship with a neighbor. In fact, she is one of the causes of his death, because it was too much for him.

"He was a very simple man and he could not conceive that his wife would deceive him. All that was just a show. I don't know a single person there who was really sad; they were all following a certain rule of the game."

My father said, "Whatsoever may be the case, you have to follow the rule; otherwise you make me embarrassed."

I said, "I am not going to follow the rule, I am simply going to do what feels right to me. And if you cannot take me, I can go alone. I may not be standing by your side, but everybody knows that I am your son, so it will not make much difference. I will just be more free, not standing by your side, and I will do exactly what I want to do. I was the only honest person there; I loved that old man. I don't see that any harm can be done to a dead man by my laughter, and I can't see either that all these pretenders -- their sadness, is going to help the dead man."

I told my father, "If you don't want to be embarrassed it is better you don't come to such places. I am going to, and I am going to do whatever I feel like doing, because I don't think honesty can hurt anybody; at least it cannot hurt a dead man. I was the only one who loved that man, respected that man."

My father thought for a few seconds, and then he said, "Perhaps you are right -- because I was also pretending to be sad. I had nothing to do with that family, nothing to do with that man. I had just gone there because of you, because you were his student and it would look bad not to go there. I was also pretending."

We have to cut all these pretensions. You become sad, seeing somebody else sad. Perhaps he was sad looking at somebody else who was sad.... Someone has to come out of this whole mess and be honest, and just be himself. It may be shocking to people, it may be embarrassing to people, but sooner or later they will understand it. And that understanding is going to bring an individual revolution.

This is a good chance. When somebody is miserable you have an opportunity to approach the person and to make it clear to him why he is miserable, to show him the causes. Perhaps in his misery he will be able to understand what causes are there. If he wants to get out of misery he can drop those causes; nobody is holding them there for him. And if he does not want to get out of misery, then it is his joy not to get out of misery. But then don't make a fuss about it.

This will go against the teachings of all the religions because they will say that when somebody is sad you should be sad. That is thought to be human. I don't think it is so. It is inhuman. If somebody is sad you have to destroy it.

The beginning has to be with your cheerfulness. Cheerfulness has a contagious effect: just one single cheerful man can change a crowd into laughter. It has tremendous power; we just have to learn how to use it.

And your second question: "How can we forgive the people who put you in jail?"

I can understand. But they have not done anything that is new, they have simply repeated an old pattern. If they can poison Socrates for the simple reason that he is corrupting people's minds, without proving it... He was one of the greatest men in the whole history of man, who was sharpening people's minds, not corrupting -- and still they poisoned him.

If they can kill al-Hillaj Mansoor... he had done no harm to anybody. All that he was saying was that God is not there above in the heavens; it is within you, within me. But the

Mohammedans could not tolerate it. If God is not in the heavens then the whole structure of their religion falls. Then to whom to pray? Then for whom to make mosques? Then the priesthood... then even Mohammed's being a messenger of God becomes a lie, because Mansoor was saying God is in everybody's being, he is not something separate. A simple truth, not harmful to anybody -- but he was killed.

One of the Sufi mystics, Sarmad, was killed in India. Mohammedans have a simple prayer: "There is only one God, and Mohammed is his only messenger." Sufis don't use the whole sentence, they simply use half of the sentence: "There is only one God." Then comes the full stop.

Asked why they don't use the full sentence that Mohammed is the only messenger, they say, "Because the second part is not true. There have been many messengers, there are many messengers, there will be many messengers. Whoever realizes the truth becomes a messenger. It is nobody's prerogative, it is everybody's birthright. So we cannot use the other part."

The story is very beautiful. Sarmad was brought to the Jama Masjid in Delhi and asked, finally, "Are you going to use the full sentence in your prayer or not?"

He said, "How can I? -- because I myself am a messenger." They cut off his head.

Before cutting off his head they told him, "We give you a chance to think again."

He said, "Don't bother -- just cut off my head. But I say to you that even my head cut from my body will continue to say the same thing -- that there is only one God." And the

story is that his head was cut off and it rolled down the many steps of Jama Masjid shouting loudly, "There is only one God!"
Sarmad was such a simple and such a beautiful man. There was no crime that he had committed, but this is how it has always been.

The fundamentalist Christians in America became tremendously afraid of me -- and I can understand their fear. I was the first man who had taken away thousands of Christians from the Christian fold.
Christians had been doing that all through the centuries: taking millions of people from other religions and converting them to Christianity. And it has been thought to be a great service to God. I was the first challenge to them -- nobody had done this before.
And the challenge became more significant because Christians have been able only to convert orphans, beggars, the poorest of the poor. And these people that they have converted to Christianity have nothing to do with religion. They have been given food, they have been given houses, they have been given schools for their children, they have been given hospitals for their sick... They have moved from Hinduism or from other religions to Christianity -- this is not a religious conversion.
What was hurting them very much was that I had taken out the cream -- not the beggars, not the orphans, but the best minds, the youngest people, the best educated, the most intelligent. I have taken them out of their fold, and I have not put them into another fold. I have simply taken them out of one prison and have left them free, I have not put

them into another prison. From Christianity into Hinduism, or from Christianity to Mohammedanism -- that is simply a changing of jails.

This was the problem for the fundamentalist Christians. Ronald Reagan himself is a fanatic, fundamentalist Christian. And if this fire becomes bigger... and they have no means to prevent it, because they had no arguments against me. I have all the arguments against them.

First they tried legally to destroy the commune and throw me out of America. For four years I was in America without any visa. I had been telling them, "You can say yes; you can say no," but they were afraid, because if they said no, I might go to court. Then it would go beyond their hands and become a legal case.

On what grounds were they saying no to me? They had no grounds to say no to me, so they would not say it. And they could not say yes, because the pressure from above was not to say yes. So for four years they were committing the crime of keeping a person in the country without any visa. My application was with them, and they would not answer it.

They tried all kinds of legal ways, but we were winning cases against the government. Then they became desperate. It seemed legally they could not win. So something had to be done, and had to be done quickly before we became deeply rooted in their soil. So this was their desperate effort: they arrested me without any arrest warrant. They arrested me without showing any reason why they were arresting me. They had none. They did not allow me my basic right to call my attorney. They did everything illegal.

And from Charlotte, where they arrested me, Oregon is not more than six or eight hours' distance. It took them twelve days to cover that distance. They were keeping me in jail without any trial -- which is absolutely illegal. For three days in the Charlotte court they could not prove anything against me. Still, the U.S. attorney insisted to the court that I could not be given bail. All six people who were with me were given bail because there was no case.

Now, you can see their strategy. The people who were with me on the plane were given bail, but for me, especially, they would not give bail. They could not show any crime that I had committed, so they said in their appeal to the court that it was because I had unlimited sources of finance. And I have thousands of friends who love me, who are devoted to me so totally that they would do anything for me. If I were given bail... whatever money I had to deposit -- five million dollars, ten million dollars or fifteen million dollars -- the government was not going to accept any money, saying that I would leave America.

And from behind the scenes they were pressurizing the woman magistrate who was not even a judge. They were bribing the woman by saying, "If you give him bail" -- and this was absolutely illegal -- "then you lose your chance of becoming a judge. If you don't give him bail then your chance of becoming a judge is certain."

This was told to me by the sheriff of the jail himself. He said, "This is absolutely illegal. We have never heard of this, that without any crime proved, somebody has been put into jail, has not been given bail. The reality is," he told me, "from behind the scenes the woman is being pressurized.

She does not have guts and is afraid to lose her post of judge."
In those twelve days they lied at every step, even to the point where they wanted me to sign under a false name: David Washington. And this was being forced on me by the U.S. Marshal himself!
In the middle of the night he told me, "You have to sign under this name."
I said, "You are supposed to be a law-enforcing authority. Under what law does this idea come? On your coat is written Department of Justice. At least for the moment remove the coat -- because what justice is there? This is not my name. You are forcing me to do something illegal."
He said, "I cannot answer you. Whatever I have been told from above" -- and this "above" always means Ronald Reagan, because who is above? -- "I am simply following. Please, don't be angry with me."
I said, "I am not angry with you, I am simply surprised at you and your integrity. You don't have a backbone, any spine. You write it!"
He had said, "If you don't sign it then the whole night I have to sit here, you have to sit here. Neither can you sleep, nor can I. If you sign, then you can go to the cell and you can go to sleep."
I said, "I will not write it. I can sit the whole night here, but I will not do anything illegal. You write the name, you fill in the form. I will simply sign it. I don't want to keep you awake the whole night."
So he filled in the form. And that was my strategy, that he fill in the form in his own handwriting so that becomes the proof that I have not filled in the form. And I signed my

own signature. He looked at my signature and said, "What have you signed?"
I said, "It must be David Washington. Can't you read?" He looked at it -- it was in Hindi; I always sign in Hindi. And I told him, "You will repent for it. You cannot keep me forever in jail without my having committed any crime. Soon the whole world will know. Most probably tomorrow morning all the television channels and all the newspapers will know."
While I had been going from the airport to the jail, there was also a girl who was going to be released that night. So I had told her, "You just listen to whatsoever happens between me and the Marshal. You are going to be released, and outside there will be hundreds of news media people. Simply go out and tell them everything that you have heard. Just be alert and listen carefully to what transpires between me and the U.S. Marshal."
And she did a perfect job. As she went out she immediately told the news media people, and the next morning at six o'clock it was all over America. By seven they had to change my jail again.
I asked the U.S. Marshal, "What happened? Why are you changing jails so soon? Now you are afraid that news people will start coming to see the form that you have filled in in your own handwriting, and which you have forced me to sign. But I have signed my own name -- it is not David Washington. And my signature is known all over the world, so there is no way of deceiving.
"And what was the reason that you wanted me to sign under a false name? The only reason could be that, even if you killed me, there would be no trace left of where I

disappeared -- my name would not be in your registers, in your forms: I have never entered the jail; David Washington entered the jail. Nobody would suspect that I could be David Washington, and you can release David Washington tomorrow."

Those twelve days were a great experience for many reasons. I could see that what America pretends to the whole world -- that it is a democracy -- is all nonsense, it is a hypocrisy. It is as fascist as any fascist country has been; just the mask is of democracy.

They moved me into five jails in twelve days, and I was surprised to see that there was not a single white man in five jails. Each jail had five hundred people, six hundred people... all black. It was a strange thing. I asked people en masse, "What is the matter? Looking at the jails it seems as if America is a black country, or perhaps no white man commits any crime. Why are all the jails full of black people?"

All are young, and the strangest thing is that they were all arrested just like me, without trial, without any arrest warrant, without being told why they were being arrested. There were people who told me that they had been waiting for nine months in the jails. And they went on being told, "Your trial is coming, your trial is coming" -- and the trial never comes.

This is absolutely against any democratic principles -- punishing a person without proving his crime before a court. Now, for nine months you have already punished a person, and perhaps the court will release him; he has not committed any crime. He is not even aware that he has done anything. I figured out that the reason is not crime, the

reason is that young, black people are rebellious, and they have become a danger. So in the name of crime, fill all the jails with all the young people and keep them there.
After twelve days I was brought to the court. That was the last fascist strategy to be seen, because there was no case. So the U.S. Attorney was worried: now what were they going to put before the court? So they asked my attorneys for negotiations -- before the trial began, for negotiation. For twelve days they harassed me in every possible way: they did not let me sleep for twelve days; I could not eat anything -- I lost eight pounds in weight. Just before the trial began, they asked my attorneys for a negotiation. And the proposal that they brought was really cunning and absolutely inhuman.
The proposal was: "We know that Rajneesh will say he is not guilty, that perhaps finally he will win the case, but we are not going to give him bail; the whole government is bent upon not giving him bail. If he says he is not guilty then we will not give him bail. And you can understand that if the government wants, it can prolong the trial for ten years, and he will have to remain in jail for ten years.
"He may win, but then you have to understand that it can take any amount of time. We will go on changing courts, we will go on postponing, we will go on changing judges. We can do anything" -- they said it clearly. "The only way is for Rajneesh to agree to plead guilty. Then we will not go for a trial, we will release him."
My attorneys came back with tears in their eyes -- and they were not our sannyasins, they were the best attorneys in America. But during these twelve days they became very much involved with me. One of the best attorneys perhaps

in the whole world, the head of the law department in a California university, Peter Schey, started loving me so much that he came to see me in jail. He said, "I cannot sit on a chair in front of you. I will sit down just as your sannyasins sit down."

They came with tears in their eyes saying, "The Attorney General's people have made such a proposal that we will have to choose a jail for you for ten years to twelve years. And who knows what they will do? We cannot know. They may kill you. And your sannyasins all over the world will suffer, your whole movement will suffer. And they know perfectly well that they have no way to win.

"So now they are trying this strategy, that if you agree to plead guilty they will withdraw the case, and you will be released. Perhaps for five years you will not be allowed to enter into America." They said, "It hurts us to ask you to agree to plead guilty, because you are not guilty. We were here to help you and we have come with a proposal that you have to accept. But it is better to accept and get rid of it; otherwise we will be helpless, and we don't know what they will do."

Seeing the whole situation -- my sannyasins were fasting, not eating, and they were in immense misery and anguish -- I said to them, "Don't be worried, I will agree to plead guilty. My agreement does not mean that I am guilty. Once I am out of the court I will say to the press and to the whole world that this is the way they forced my attorneys: by asking me to agree to plead guilty."

I agreed to plead guilty, and I was released. The judge was perfectly aware of all the negotiations, because on two points they wanted me to accept I was guilty. They had a

list of twenty points, but only on two points, specifically, did they want me to say I was guilty. And the judge asked only about those two points, "Are you guilty or not?" So that means he was clearly aware of the negotiations and the whole process and the whole strategy.

And because I agreed to plead guilty, he imposed a fine of four hundred thousand dollars -- which was not part of the negotiations. So all the way lying...! It must have been in their minds. With the judge it must have been settled, that once I accepted the guilty plea then of course the judge was capable of fining me. They never brought it up in the negotiations. All that was said was that for five years I would not be able to enter America. But this half a million dollars, now the judge was capable...

The whole thing was so absurd. First you ask me to take the oath that I will not speak anything but the truth. Then you force me to lie and say that I am guilty. And then on that lie you fine me four hundred thousand dollars and five years expulsion from America.

And still this was not enough for them. When I arrived back at the jail to take my clothes and other things, the ground floor was absolutely empty. I inquired of the sheriff, "What is the matter? It was always occupied with all kinds of departmental people."

He said, "Perhaps it is a change of shift."

I said, "But this is not the way. It happens every day that first the people come and take charge, then the other people leave. But nobody is here; everybody is gone. It looks a little strange." I could see perspiration on his forehead. I said, "You look a little nervous."

He said, "No, I am not nervous." He left me inside the prison. There was only one man in the room, and he immediately went out, leaving me there. That one man gave me the box with my clothes and told me that he had to look for his boss for a signature on the form. Later on I came to know that there was no need for any boss or any signature; only my signature was needed to prove that I had received my things.

He locked the door, went out, and came back after fifteen minutes -- he was also almost trembling. I took my clothes out, and they opened the doors -- there were three electric doors -- one by one. And as I reached the hotel, the news came that a bomb had been found exactly in the same room where I had been left alone for fifteen minutes. Perhaps they could not manage the timing, because it was not certain when the court would release me; I came a little earlier.

Because there was no trial and no argument, I simply agreed to plead guilty. The judge fined me and the case was finished within two minutes. So perhaps their timing was according to the court, and the court was to close at five o'clock. They must have reached the room nearabout three o'clock, two hours earlier, and they could not manage to have me sit there for two hours.

The bomb in the waiting room could not have been put there by anybody except the authorities. And that was the reason the ground floor was empty. That was the reason the man who had brought me there immediately left. That was the reason that the other man who had given me my clothes immediately went to look for his boss -- which was a lie because there was no need of any signature, just my

signature was needed. And that was the reason they were all nervous and perspiring -- they were afraid for their lives. And this is a democracy!

But still I say forgive them, for the simple reason that whatever they are doing is going to destroy them. They are bringing their own death closer to them.

And they are repenting. In all five jails, without exception, every jailer told me, "We have never had such a person in our jail!" -- because from all over the world there were calls, twenty-four hours a day. Telegrams in thousands, and flowers were coming from all over the world. They had no place in the jail to put so many thousands of flowers, so from the first jail I made it a point to send the flowers to the schools, colleges, universities, to the students -- in my name, from me, with my blessings.

The first sheriff told me, "You are absolutely safe, for the simple reason that the whole world's eyes are fixed on you. And no harm can be done to you; otherwise America will lose all its credibility. They cannot even touch your body." And that was true -- they could not touch my body.

They started repenting that they had created an unnecessarily stupid thing because the whole of the news media turned in my favor, the whole of America turned in my favor. People who had never known me, who heard my name for the first time, were sympathetic towards me and against the government. Inmates who had seen me on the television -- and they were criminals -- they were all for me. They loved me immensely.

So there is no need to be angry, there is no need to carry any complaint. Whatever they have done, they will have to reap the crop also. They have exposed themselves. And this

is the way all these vested interests have been behaving with people who stand for truth. So it is not new. They have put me in the same category as Socrates and al-Hillaj and Sarmad... and that is a great credit.

And now they are trying in every possible way, pressurizing the Indian government -- because they help with money so they have power over all these poor countries -- that no Western media should be allowed to reach me. That's why the Italian television crew were refused -- because all the Indian embassies have been informed by the Indian government that no news media should reach to me, no sannyasin from outside India should reach to me.

Their whole effort is to isolate me so that the movement suffers and I cannot expose them. To prevent the news media reaching me means I cannot expose them. They are wrong. If the news media cannot reach me, I can reach the news media. I am going around the world. And wherever they can pressurize...

Here, immediately, the American ambassador protested to the king that I should not be allowed to remain in Nepal. In Germany, they pressurized the government to make sure that I could not enter Germany. And they have made a law that I cannot enter Germany. I have never been in Germany! I have not committed any crime in Germany. This is just unprecedented -- that you prevent a person, who has not done anything on your land, from entering your country.

They had to give some reason, and the reason they have shown is so stupid. The reason is because I am not of any help to Germany why should I be allowed to enter? But that

should be the case with everybody who enters Germany: whether he is a help to Germany or not. Only for me a special category -- that I am not a help to Germany, so why should I be allowed? Then no tourist should be allowed unless he is a help to Germany.
But one thing that makes me glad is that a single man without any power can frighten the greatest power in the world, can shake it from its very roots.
I will be going around the world. If I cannot enter Germany I will be outside Germany, and my people can come to me. They cannot prevent German sannyasins from coming to me.
I will manage to expose them. There is no need to be angry with them. Just expose them, bring their true face before the world -- that's enough.

Okay?

The Sword and the Lotus

Chapter #2

Chapter title: Don't sow wrong seeds
15 January 1986 pm in

Question 1
BELOVED MASTER,
SIR THOMAS MOORE'S PERFECT SOCIETY, "UTOPIA," ORIGINATES FROM THE UNEXPLAINED PRESENCE AND INSIGHT OF A MAN NAMED UTOPIAS. WHY DO SUCH VISIONS FOR A

HARMONIOUS SOCIETY AMONG MEN DERIVE FROM SUCH MYSTERIOUS INDIVIDUALS? AND WHY HAS THE IDEA OF A PERFECT SOCIETY ALWAYS FIRED MAN'S IMAGINATION YET AVERTED HIS GRASP?

Man finds himself utterly empty, meaningless, accidental. The awareness of all these things hurts him. He wants to improve things simply to feel some meaning in life, some joy in life. Ordinarily he is just a wound, and from birth onwards the wound goes on growing bigger and bigger, and the pain goes on increasing.

If he looks ahead there is nothing but death and darkness. If he looks behind -- before birth -- nothing is known.

He lives between two unknown realities -- birth and death. And the small span of his life is just a continuous pain. To avoid this pain, to change this situation, to heal the wound, he has done many things.

He invented a God so that he can say he is not accidental, he is a creation of a perfect God. And when a perfect God creates, he creates perfect beings. It is simple logic: to make himself feel perfect, significant, needed by the universe, he swallows the greatest lie -- the concept of God. It is a desperate effort, but you cannot befool yourself. You may postpone your misery a little bit but again it is there. To satisfy God and make him a reality, man has created all kinds of rituals, priesthoods. Of course he cannot create God but he can create temples, synagogues, mosques, churches. He cannot create God but he can create prophets, messiahs, saviors -- representatives of God. He can create holy books written by God. Man writes them, but even the

most intelligent people do not want to disturb the illusion; it is such a consolation that there is a God who cares about you. And God is perfect in every way so his creation cannot be imperfect.

All that you have to do is to go on praying to God so he remains happy with you and allows you all the possible treasures of existence. For centuries man has lived in that dream, but nothing has happened and everything has been done...

You will be surprised. We have sacrificed human beings to an empty concept of God! We have sacrificed the most beautiful women -- because God would be very happy to have a beautiful woman. We have made every effort, but the sky remains silent, no answer ever comes, no response. Slowly, slowly the intelligentsia started looking somewhere else -- "Perhaps that is not the right direction..." That's where people like Thomas Moore come in.

It is a sheer waste of time to look towards an abstract God no one has seen. It is better to improve the society, make the society perfect so that the people who are members of the society have the chance to flower to their perfection. That is another illusion, far closer to reality, but it doesn't matter whether the illusion is farther away or closer, an illusion is an illusion.

You cannot create a perfect society for the simple reason... just take a few examples: there are poor people, there are rich people. Naturally, in a perfect society nobody should be poor, nobody should be rich, there should not be any division of classes. It will be a classless society. But it is impossible because it is against the very psychology of man. No two men are equal, and you are thinking of

making the whole human society equal; it cannot happen. And it is not only a question of being rich and poor, the question is multidimensional.

One of the characters in an existentialist novel says, "I cannot be satisfied with one woman. I want all the women of the earth."

Now how are you going to satisfy these people? And he is saying something which is hidden in every man and in every woman. How can you manage?

There are people who will not be satisfied unless they have great power over millions of people in their hands. These politicians cannot be satisfied without power. They are addicted to power, but if they have power then millions are reduced to slavery.

One Adolf Hitler -- and millions of people are in danger. But you cannot prevent Adolf Hitlers from being born, and as long as they exist, wars will continue. As long as they exist there will be religions.

The question is not at all concerned with America, it is a question of forgiveness -- and I am going to be persecuted from one land to another land. If you cannot forgive the people who will be persecuting me, then your whole emptiness will become just wounds and wounds and wounds.

So it is not a question of being kind to America. All the religions have told you, "Forgive the enemy." Jesus on the cross asked God, "Father forgive these people, because they know not what they are doing."

I am not saying that. My concern is not those people, because I know perfectly well that they know exactly what

they are doing. But forgiveness has something to do with your inner health. I am concerned with you!
If you cannot forgive you will carry a wound.
Forgive.
Remove the wound.
Be healed.
Don't sow wrong seeds.

Man can become a beautiful phenomenon. I cannot say that he can become perfect for the simple reason perfection smells of death. Whenever something is perfect there is no way to grow more. You have come to a full stop; now there is no future. Except death, nothing can happen to perfection. So I am not a perfectionist. I believe in open growth.
You will come closer and closer to perfection, but you will never be perfect.
Perfection is not the way of existence.
Growth is the way.
So perfection is always like the horizon. It looks maybe just a few miles away; you can reach it within hours, but by the time you have reached there, it has moved ahead. The distance between you and the horizon always remains the same.
Perfection is a horizon; it is a beautiful idea. It helps you to go on growing; it helps you to go on trying to touch the stars....
(THE REMAINDER OF THIS DISCOURSE WAS LOST DUE TO A FAULT IN THE RECORDING SYSTEM.)

The Sword and the Lotus

Chapter #3

Chapter title: The science of the inner soul
21 January 1986 pm in

Question 1
BELOVED MASTER,
ATOMIC WAR IS ON THE HORIZON, THE DEADLY DISEASE AIDS IS SPREADING FAST, AND SCIENTISTS SAY THE EARTH WILL CHANGE ITS AXIS BY THE END OF THIS CENTURY. BUT WHY ARE THE PRIESTS, POLITICIANS AND GOVERNMENTS NOT AWARE OF THESE FACTS? AND WHY ARE THEY NOT INTERESTED IN MAKING THE PUBLIC AWARE? PLEASE COMMENT.

It is one of the most significant questions that can be asked, but you will have to understand some deeper implications, which you may not be aware of.
The politicians and the priests have a vested interest in keeping the people of the world unaware of the future. The reason is very simple: if the people are aware of the future and the darkness ahead, the death that is coming every moment closer, there is going to be a tremendous upheaval in the consciousness of man all around the world. And the politicians and the priests, who have dominated humanity for millennia, know perfectly well they cannot solve any problem that is going to be faced by humanity in the future. They are absolutely impotent. The problems are too big and they are too small. The only way for them to save their

faces is not to let the people become aware of what is happening tomorrow.
I have to make it clear also that politics attracts only the most mediocre minds in the world. It does not attract Albert Einsteins, Bertrand Russells, Jean-Paul Sartres, Rabindranath Tagores... No, it attracts a certain kind of people. Psychologists are aware of the fact that people who are suffering from some inferiority complex are the people to be attracted towards politics, because politics can give them power. And through power they can convince themselves and others that they are not inferior, that they are not mediocre.
But just attaining power makes no difference to their intelligence. So the whole world is ruled by mediocre people when we have a large number of intelligent people -- scientists, artists, musicians, poets, dancers, painters -- all kinds of sensitive, creative people, the very cream of humanity, but they are not in power. They can change the whole fabric of human history, they can change the darkness of the future into a beautiful morning, a sunrise. But the misfortune is that power is in the hands of the wrong people, and the people of intelligence are devoid of power.
I will tell you a small story to make it clear....

A great mystic heard that one of his friends, a childhood friend -- they had played together, studied together -- had become the prime minister of the country. Just to congratulate him, the mystic came down from the mountains. It was a long journey, tiring. By the time he

reached the prime minister's palace, the prime minister was getting ready to go somewhere.
He recognized the mystic, but he said, "I'm sorry, I have some appointments. I have to go to three places, and I would love it if you can come with me. On the way we can talk and remember the golden old days."
The mystic said, "I would love to come with you, but you can see my rags are full of dust. It would not look right to sit by your side on a golden chariot."
The prime minister said, "Don't be worried. The king has presented me with a very costly overcoat. I have never used it; I have been keeping it for some special occasion. I will give you the coat. You just put it on; it will cover your clothes, the dust and everything."
The coat was given to him. They reached the first house. They entered the house. The prime minister introduced his friend: "He is a great mystic. He lives in the mountains. Everything that he has is his own, except the coat -- that is mine."
The mystic could not believe it: "What kind of stupidity is this?"
Even the family was shocked, to insult the mystic in such a way.
Outside the house the mystic said, "It is better I do not accompany you. You insulted me. What was the need to say that it is your coat? They were not asking."
He said, "I am sorry, forgive me. And if you don't come with me to the next appointment, I will think you have not forgiven me."
The mystic was a simple-hearted man. He said, "Then it is okay, I am coming."

Entering the second house, the prime minister introduced him: "He is a great mystic who lives in the mountains. Everything is his -- even the coat is his!"
The mystic could not believe that this man had any intelligence at all. Outside he simply refused: "I cannot go to your third appointment. This is too much."
But the politician said, "I have said that the coat is yours!"
The mystic said, "It is unbelievable how unintelligent a man can be. Your assertion, emphasis, that the coat is mine, creates suspicion: there is something you are hiding. What is the need to mention the coat at all? I don't see the point that in any introduction coats need to be introduced."
And the politician said, "Forgive me, but if you don't come to the third appointment I will never forget that I have hurt you. Please, there is only one more appointment, and I will not say that the coat is yours or the coat is mine. Don't be worried about it."
The simple mystic, innocent, agreed to go with him. At the third house he introduced the mystic in the same way, "He is a great mystic from the mountains. All the clothes are his, but as far as the coat is concerned, it is better not to say anything!"

The politician is not the most intelligent part of humanity. Otherwise there would not have been five thousand wars in three thousand years. The politician has destroyed, but has not created anything. It is the politician who is creating the atomic weapons, the nuclear missiles. With what face can he make the people of the world aware that the future is dark, dismal? Perhaps there is no future anymore, perhaps we are sitting on a volcano which can erupt any moment.

Already we have so many nuclear weapons that we can destroy seven hundred planets of the size of our earth. In other words, we can kill every man seven hundred times over.

Can you think of the stupidity of it? A poor man simply dies one time. There is no need to kill him seven hundred times. For what is all this nuclear arrangement being made? There is a certain madness behind it. The madness is that the politician can live only if there is war. In his autobiography, Adolf Hitler has made many significant statements. One of the statements is that if a politician wants to be a great hero, a great historical figure, then the only way is to create a great war. Without war you don't have heroes.

Just think of all your heroes, they have been created by war: Alexander the Great, Napoleon Bonaparte, Nadirshah, Tamerlane, Genghis Khan, Joseph Stalin, Benito Mussolini, Adolf Hitler, Winston Churchill... And what have these people got, except that they lived at the time of a great war? The war brings them to the pinnacle of their glory. And your whole history is full of these idiots.

If we have any sense we should completely stop studying this kind of history in the schools and universities.

Can't you study beautiful people, creative people? We have produced great musicians. We have produced great scientists. We have produced great poets. We have produced great painters. Our history should remember them. Our history should remind us that they are our real forefathers, not Genghis Khan, not Tamerlane, not Nadirshah. These are accidents, and they should not even have a place in the footnotes of history books. They should

be simply ignored. They were mad people and there is no need to go on studying them and creating the same kind of desire in the new generation.
The priests are also in a deep conspiracy with the politicians. It is a thousands-of-years-old conspiracy: the priest protects the politician; the politician protects the priest. It has to be understood.
For example, in the East the priest has been telling the people, "You are poor because in your past life you have been doing evil acts." He has convinced people. When you go on saying the same thing again and again for thousands of years, it leaves an impression deep in the minds of people. Not only does it impress the people, it even impresses the priest himself!
It is a very strange psychological phenomenon.
I am reminded of an anecdote....

A journalist died. He reached directly to the door of paradise and knocked on the door. A small window opened and the doorkeeper said, "Forgive me, we have a certain quota for journalists which is complete. We need only one dozen journalists in paradise. In fact, even they are useless, because nothing happens here -- no news."
Just remember the definition of news: when a dog bites a man, it is not news; when a man bites a dog, it is news. And naturally in paradise there is no news.
"Even the twelve journalists are getting bored, so you, please, go to the other door, in front."
But journalists are stubborn people, you cannot get rid of them so easily....

He said, "Just listen to this one thing. I will go to the other door after twenty-four hours, but not now."
The doorkeeper said, "What will you do for twenty-four hours, standing here?"
He said, "I am not going to stand here, you let me in. If I can convince one of the twelve journalists to go to hell, then you can give me his place. The quota will remain complete."
Even the doorkeeper thought that was sensible. He said, "Okay, come in. Have a try."
After twenty-four hours he managed to tell everybody, journalists, non-journalists, "In hell there is going to be a new newspaper published which will be the largest and the most important. They need editors, subeditors, reporters, all kinds of journalists -- with great salaries!"
After twenty-four hours he went back to the gate. The gatekeeper said, "You cannot get out."
He said, "What do you mean?"
He said, "All the twelve have escaped. You convinced them, and they were creating so much fuss that I finally allowed them to go. Now you cannot leave, at least we should have one journalist."
But the journalist said, "I cannot stay."
The doorkeeper said, "You created the lie. There is no newspaper. There are no great salaries."
He said, "Yes, I created the lie, but if twelve people have believed it there must be something to it! I don't want to be here. You open the door, otherwise I am going to complain. I don't belong here, I'm not supposed to be here."
Seeing the point that it was true, the doorkeeper allowed him to go without permission from any higher authority.

What had happened to the journalist? He had invented a lie, and he succeeded in convincing twelve people. Whenever you convince somebody, you are also being convinced simultaneously.

For centuries in the East the priesthood has been convincing people that it is your past evil acts which have made you poor. All you need to do is to remain contented with your poverty, with your sickness, with your death. This is a test of your trust. And if you can pass through this fire test, in the next life, after death, you will be rewarded enormously.

This is the reason that in the East science has not progressed, technology has not been born. If poor people are contented, if the poor people don't want to be anything other than poor, then what is the need of technology, of science, of progress, of evolution, of creating more wealth, of creating a better society, of distributing the wealth in a more human way? There is no need.

The politician is happy, because there is no possibility of revolution. The priest protects the politician against the revolution. And the politician, on his part, goes on praising the priest, that he is a great saint. He touches the feet of the priest, particularly at the time of elections. He gives respect; he goes to all kinds of saints, shankaracharyas, imams, popes....

Soon the pope is going to come to India, and you will see all the politicians running to welcome him -- now in India, Christianity is the third greatest religion. Now the pope has to be persuaded.

Mohammedan saints, dead or alive, have to be worshipped. Hindu saints, whether saints or simply idiots, have to be raised to the highest spirituality.

This is a conspiracy to exploit the people. The priests cannot say what is going to happen in the future, for the simple reason that the priest lives out of the past. He lives out of the Shrimad Bhagavadgita, which happened five thousand years ago. He lives by the Koran Sharif, he lives by The Holy Bible. His whole world is in the past; he is a worshipper of the dead. He has no eyes for the future, and no intelligence either. I don't think any man of intelligence can be a priest, because the priest is continuously lying, and no man of integrity can do that.

The priest is lying on every count. He knows nothing of God. He has not experienced, he has not encountered, but he goes on lying to the people -- pretending to be a representative of God, a mediator between you and God. He does not allow you to be in direct contact with existence. He always wants you to write your love letters "care of" the priest. Your prayers can reach to God only through the priest. Strange, on what authority...?

Just a few days ago, the head of the Christians, the pope, declared that one of the greatest sins is to confess directly to God -- confession has to be to the priest. Do you understand this cunning strategy? The Catholic priest is always there to listen to your confession, and you have to tell him everything about your sins, your private life. That gives him power. Do you understand? He has a file on you. You cannot leave the Catholic fold.

He can expose you. He can destroy your respectability. He knows that you have had a love affair with your neighbor's

wife.... You can hide from everybody but not from the priest, because he is the only one who can manage forgiveness from God for your sins. But strange, why can you not confess to God directly? This is politics; this is not religion.

I have come across priests of all the religions, and I have never seen any one of them that has any intelligence. If they had any intelligence they would compose music, they would create some beauty, they would invent something to enhance humanity. They would find some way to destroy poverty in the world.

But the priest goes on doing just the contrary. All the priests of all the religions, without exception, are against birth control, they are against abortion. I was talking to a bishop and I told him that if there are abortions, he was responsible for them.

He said, "What are you saying? We are against abortions."

I said, "Yes, I know it, but you are also against birth control. If you were in favor of birth control there would be no need for abortions."

Seeing the whole world growing in population and poverty, these priests go on teaching that children are produced by God, and that to prevent more births by any scientific method is against religion.

I cannot think that these people are intelligent. They want to turn the whole earth into an Ethiopia. Millions of people will die by the end of this century without any nuclear weapons being used. Almost half of the earth will die out of starvation. And when fifty percent of the people are dying in the streets and you cannot do anything to help -- no medicine, no food, you cannot even arrange for their bodies

to be carried to the graveyard or to the funeral pyre -- the people who are left alive will be in a far more miserable condition than those who are dead. The dead will be the fortunate ones. Who will be responsible for all this? All these priests.

I have been saying to all these priests, "You just look! If God, according to you, according to all religions, is omnipotent, all powerful, he can do anything. He can create the world, he can destroy the world. So what is the problem? The woman has just taken a pill -- he cannot destroy a pill! If he wants the child to be born, the pill will be destroyed. The pill seems to be more powerful than your omnipotent God. You should go to your churches and temples and mosques and synagogues, and pray to God to destroy all the pills. You trust and believe in prayer -- why are you harassing the poor people and telling them to continue to produce children?"

Religions are interested in increasing their population, because population is power. They are not worried about the death that is coming closer every moment. Politicians are interested in having more and more powerful weapons, because without nuclear weapons they are not going to be historical heroes.

Even poor countries who need food are trying to make atomic plants, nuclear plants. It seems to be an utterly insane state of affairs.

Your question has raised many things: nuclear weapons, the most dangerous disease that man has ever encountered, AIDS. But you are not aware that the disease AIDS is created by your religions. You will be surprised and shocked.

AIDS is the most dangerous disease ever because it has no cure. And scientists are coming to an agreement that there is no possibility of finding a cure. This is not a disease, but a slow death. Once you have got it, at the most you can live for two years. Mostly you will not live more than six months; your death is certain.

And the disease is really ugly, because even your family will reject you. Your wife will reject you, your husband will reject you, your children will close the doors to you. Your parents will say, "Forgive us. Don't come this way." Your friends will turn into enemies. You will not be allowed into any restaurant because the disease is such that it spreads not only by sexual contact. It is a sexual disease but it spreads in many other ways: by your saliva...

If you kiss a woman, your wife, you can give her the disease -- just by kissing. Even your tears carry the virus. A small child is crying, and just out of compassion you wipe his tears with your hands.... You may not know the child, he may be just a stranger, but you don't know what you have done to yourself. The child may be carrying the virus in his tears. Now it is a known fact that children can be born with the disease. If their parents have it, the children are already born with the disease. And if there are tears on your hands and you eat something, you have fallen into the trap.

But the most surprising and shocking thing will be that this disease, AIDS, is created by homosexuality. And who has created homosexuality? In the forests, in the wild, no animal is found to be homosexual. But in zoos, where females are not available, then male animals start making

love to other male animals. That is just an emergency measure.

Who has converted humanity into a zoo? It is not a natural thing. And I want to say to you emphatically that homosexuality first appeared in the religious monasteries. It is the religions who separated men from women. They put the monks into one monastery and the nuns into another monastery. Even today, in Europe, there is a thousand-year-old monastery in Athos, where no woman has ever entered. Three thousand monks live in the monastery, and any monk who enters the monastery enters forever. Only his dead body will come out.

I have inquired about all the details of the monastery and I have found that even a six-month-old baby girl cannot be allowed into it. I could not believe it: a six-month-old baby girl cannot be allowed into the monastery? What does it mean? In the monastery are there monks living or monsters?

But sexual repression, homosexuality, happen because religions have insisted on celibacy as something spiritual -- it is not spiritual. Celibacy is unnatural, and anything against nature is going to take its revenge sooner or later. AIDS is the revenge of nature, and all the priests and all the religions are responsible for it. There is still time. Celibacy should be made a crime in every land, in every country. Man should be allowed to be natural, man should be allowed to accept himself without rejecting any part of his being. AIDS will disappear, but homosexuality has to disappear first. But as I said to you, we are living in an insane world.

In Texas, in America, they have passed a law against homosexuality -- that it is a crime. Nobody ever dreamed that in Texas there would be one million homosexuals, but one million homosexuals protested to the legislature of Texas against the law. If this is the situation in Texas -- which is just a desert -- what will be the situation in California? Perhaps everybody is homosexual. Perhaps not permanently, but once in a while...

To make homosexuality a crime is simply stupid because now homosexuals will go underground. No law can prevent them, it can only make them say that they are not homosexuals. That is very dangerous. That means they can spread the disease to people who are absolutely unaware, unconscious.

If we want a sane world, if we want to save the world, my humble suggestion is that there should be a world academy of scientists, of painters, of poets, of dancers, of sculptors, of architects, of professors, of mystics, and they should create public opinion. The intelligentsia of the world, from all dimensions and all sections, together should create a great public opinion: "We want to know exactly the truth. What is our future? What are the politicians going to do about changing it? What are the priests going to do? And if they are impotent, then they should simply say that, because there are people of merit who can do something."

Just a few days ago, twenty American scientists, their best nuclear experts, protested to the government saying, "If you don't listen to us, we are going to stop working. We cannot work against the whole of humanity."

Now this is a good beginning. The same should be done in every country. The same should be done in every part of

the world, and why should you do it separately? It should be done together. All the intelligent scientists and creative people of the world should be together, because the question is very big. And unless every intelligent person is standing up to save humanity it seems to be an impossible task. But I am not a pessimist, I hope even against hope. I feel that in times of challenge there is always a possibility of the best coming up, of people joining hands together across the foolish boundaries of politics which do not exist on the earth, against the boundaries of religions which are not religious at all.

To be religious you need not be a Christian, you need not be a Hindu, you need not be a Mohammedan. To be a scientist, do you need to be a Hindu? Do you need to be a Christian?

Religion is the science of the inner soul. There is no need for any adjective. Just as science explores the objective existence, religion explores the interiority of man, his subjectivity. A man can be religious without being in any fold, and this is the time to declare, "I do not belong to any religion and yet I am religious. I do not belong to any nation and yet I am a human being. The whole earth is mine."

It is time that the whole humanity stands together against all conspiracies of the priests and the politicians. And I guarantee you that we can save humanity -- not only save it, we can transform it into a higher form, into a better consciousness.

We can give birth to a new man.

The old man is finished.

Question 2
BELOVED MASTER,
WILL YOU PLEASE GIVE SOME MESSAGE TO THE PEOPLE OF NEPAL AND INDIA? ALSO, YOU SAY THAT YOU ARE NOT TEACHING A DOCTRINE AND THAT KNOWLEDGE CAN MERELY BE A VEHICLE TO EXPRESS THE EXPERIENCE ONE HAS HAD. IS IT NOT TRUE THAT THE EXPERIENCE ITSELF WILL COMMUNICATE ITSELF?

The experience of truth happens in the absolute silence of your being, where there is no ripple of thought, where no word can enter, where there is absolute silence and nothing else. The problem is that you can experience the truth in silence, but you cannot express it in silence. Expression will need words, and the moment you use words something of the truth is lost. Some beauty of it, some fragrance of it, is destroyed. The experience of truth is vast, and the words are very small.

One father was teaching his son, "There is nothing impossible, my son, in the world."
The son said, "Wait." He ran into the bathroom.
The father said, "What are you doing?"
He said, "I am going to prove that there is something which is impossible."
The father followed him. The son squeezed out some toothpaste and said to his father, "Please put it back! And if you need any advice you can go to Alexander the Great or Napoleon Bonaparte, the people who have said that there is

nothing in the world which is impossible. This is impossible, I have tried it."

You can see light, but how can you explain it to a blind man? There seems to be no way. Whatever you say about light, will not be light. Whatever you say about light, will not be meaningful to the blind man.

Hence, always remember, truth cannot be said, it can be shown. It is a finger pointing to the moon. All words are just fingers pointing to the moon, but don't accept the fingers as the moon. The moment you start clinging to the fingers -- that's where doctrines, cults, creeds, dogmas, are born -- then you have missed the whole point. The fingers were not the point; the point was the moon.

That's why I say, don't get lost in words, don't get lost in doctrines. Rather, find a living master whose very being is a finger pointing to the moon. In his presence maybe something transpires in you. Not in his words, but perhaps in his silence. Not in his theories, but perhaps in his eyes. There you may find a certain inspiration, a glimpse, a door opening into the mysteries of life.

Books cannot do that; only a living master can. And this is the misery, that people go on carrying dead books, dead words. Perhaps those words were once alive when the master who had spoken them was there.

When I am speaking to you, do you think it is only the words that reach to you? No, my tone, my emphasis on certain words, my silence between two words, my gestures of the hands, my eyes -- which I forget completely to blink! My doctors are after me to continue to blink -- but I forget! When I am really speaking to you, then it is not only my

words, but my whole being that is involved in it. It is a total expression... and one never knows what will reach to your heart.

You can write these words. They will be the same -- but yet not the same, because the living reality behind them will be missing. My emphasis has always been -- while I'm alive do not bother about what I say. Don't listen to what I say, listen to what I am! And when I am gone, just say a goodbye to me. Don't cling to the memories, don't cling to that which is no more. Find another living master -- the earth is never empty.

Existence is very compassionate. I don't want you to cling to me. That is one of the faults all the old religions have committed, and I don't want you to do it. They have all seen to it that after the master is dead there is a succession. Now the pope is not enlightened. Now your eight shankaracharyas have nothing to do with the original shankaracharya; they are not enlightened people. You are unnecessarily wasting your time and their time.

Search and you will always find, because the earth is not barren, it always produces. Whoever is thirsty will find the well somewhere.

Rather than getting lost into words, use your time in finding a charismatic personality, a living mystery, a man who has become a legend while he is alive. And when he is gone, be grateful for those moments that you lived with him. Be grateful for all that you have learned from him, but don't get stuck there. Find out, and now it will be easier for you to find out because you have tasted one mystic, you know the taste, you know the vibe. You will be easily pulled towards the direction where you will find another

awakened being. Only bodies differ, the experience of awakening is the same.
So I don't want anybody to remember me, even when I am gone. If you have really loved me, I would like you to find someone of the same quality, so that your love goes on growing, your being goes on maturing, so that one day you are also in a state where you can help thirsty people to quench their thirst.

Question 3
BELOVED MASTER,
WHAT ARE THE CHARACTERISTICS OF AN ENLIGHTENED BEING? WHAT IS THE PHENOMENON OF SELF-REALIZATION, GOD-REALIZATION AND NO-REALIZATION?

There are no outside characteristics of an enlightened man. People have been searching for them for centuries. If you go to a Jaina temple, you will see statues of the twenty-four tirthankaras. The most striking thing about them is that their earlobes are touching their shoulders. According to Jainism, a characteristic of an enlightened man is that his earlobes touch his shoulders -- a very strange kind of characteristic.
Then Krishna is not enlightened, Jesus is not enlightened. And unless you try some plastic surgery, you cannot hope to be enlightened. But this is sheer nonsense, because what does the earlobe have to do with enlightenment? Have you seen Rama, Krishna, Buddha, Mahavira? -- all are clean-shaven. That is strange. All twenty-four tirthankaras are

clean-shaven. They were far more Western than you are! Far ahead of their times!

But the idea is that the hairs of their beard and their mustache don't grow, that that is a characteristic of an enlightened being -- very strange, because that means you are missing some hormones. This is not good! This is not healthy! And if this is so, then all the Vedic seers and the people who wrote the most beautiful literature in the world, the Upanishads, were not enlightened because they all had long beards.

Don't try to find out from the outside, otherwise you will fall into some stupidity or other. I will try to describe it to you from within, as an insider. Enlightenment simply means a man who has no longer any questions left in his life, everything is solved. Enlightenment means a man who is constantly in the same state of silence, peace and contentment whatsoever happens on the outside, success or failure, pain or pleasure, life or death.

Enlightenment means a man who has experienced something that you are also capable of, but you have not tried it. He is full of light, full of joy, full of ecstasy, twenty-four hours a day. He is almost a drunkard, drunk with the divine. His life is a song, his life is a dance, his life is a rejoicing. His presence is a blessing.

And if you want to know him, you have to be with him. You cannot watch him from the outside, you have to come close. You have to come in a state of intimacy. You have to join his caravan, you have to hold his hand. You have to feed on him, and you have to allow, to let him enter your heart. But from the outside, please don't try to find any characteristic; these are all inner experiences.

But some indications can always be given. In the proximity of the enlightened being you will feel a certain magnetic force, a tremendous attraction, a charismatic center. Out of your fear you may not come close. It is dangerous to come close to an enlightened man, because you can come close but then you cannot go away. Coming close is risky. It is only for gamblers, not for businessmen.

Question 4
BELOVED MASTER,
ARE WILL AND SURRENDER TWO NAMES OF THE SAME PATH? KINDLY COMMENT.

There is only one path. What you decide to call it does not matter. The word `surrender' and the word `will' appear to be diametrically opposite, but in reality they are complementary. They are not contradictory. It is a little subtle.
Only a man of will can surrender, because surrender needs tremendous courage. Never think that surrender is for those who are weak. Surrender is for those who are tremendously strong, so strong that they can even surrender their ego to the master. It needs tremendous courage, guts. It needs will, will to surrender. If you don't have a will you cannot surrender. Who will surrender?
But will alone will not help. Will alone will enhance your ego and will take you away from the path. Will as a master is dangerous, harmful; will as a servant to surrender is beautiful. Use will to serve surrender and you will be on the right path. They appear to be two, but they can help each other.

You have heard the story....

A forest was on fire, and in the forest lived two beggars. One was blind, he could not see. The other was lame, he could not walk. And because they were both in the same business, competitors, they were enemies. But this was not a time for enmity or competition. The blind man could walk, but could not see where to go; the whole forest was on fire. The lame man could see that there was still a possibility to get out, but he could not move because he had no legs.
Finally, they compromised. They said, "For the time being let us forget our differences and help each other." The blind man said, "I will take you on my shoulders. You watch and I will walk." And they both came out of the forest alive, without being burned.

This is the situation with will and surrender. Will is blind, but it can walk fast. It is very speedy, it has tremendous power. Surrender has eyes and no legs, but it can see. If you can manage a friendship between will and surrender, and if surrender sits on the shoulders of your will, you have managed one of the greatest things in life. Then the path is very easy and the home is very close.

There were a few questions that I rejected. I would like to answer those questions briefly.
One was: Why am I condemned all around the world, and condemned especially for my teachings as far as sex is concerned? It is simple. Sex does not have much place in my teachings. Hearing me for so many days, even you can

witness that sex is a very unimportant thing in my teachings. But the yellow journalist and the repressed mind of the whole of humanity takes anything I say about sex out of context -- makes it into a big thing.
I have four hundred books in my name, translated into all the major languages of the world, and there is only one book on sex. But nobody talks about the three hundred and ninety-nine books. They only talk about one book -- that too without understanding it! The name of the book is FROM SEX TO SUPERCONSCIOUSNESS. It is not about sex, it is about the transformation of sexual energy into consciousness. I am the only man who is against sex. But this whole world is full of repressed sexuality.
I am reminded of a story....

Three old men used to meet in a garden every evening. One was seventy, the other was eighty and the third was ninety. They were really ancient people.
It was Sunday evening. They met on their bench -- it had become their bench. They had been meeting on that bench for as long as anybody could remember. The first old man, seventy years old, said, "I am feeling very embarrassed. The very memory makes me feel like committing suicide."
The other two were very much shocked. They said, "What happened?"
He said, "What happened? The memory is haunting me. I cannot forget it. It was a beautiful morning and a beautiful lady was a guest in our house and I could not contain my temptation. When she was taking a bath, I went to the bathroom door, looked through the keyhole, and was caught red-handed by my mother. She created so much fuss

that the whole neighborhood gathered. Everybody was lecturing me and everybody was being wise, and they all forced me to go to church and confess to the priest the sin I had committed. It was all so embarrassing. I don't want to remember it, but it keeps on coming up again and again."
The other two men giggled. They said, "You are stupid. This happens to everybody in childhood. I don't think there is a single boy who has not looked through the keyhole of the bathroom."
The seventy-year-old man said, "My God, it is not a question of childhood, it happened today!"
There was silence. The second old man, eighty years old, said, "Something has happened to me too. You have started the subject and I have to tell it, to be honest. For three days I have not made love to my wife."
Both the old men said, "What happened?"
He said, "What happened? Whenever I started making love to her, she stopped. She said she had a headache, she turned to the other side... and this is insulting."
The seventy-year-old man said, "But you told me you have stopped making love."
The man said, "Yes, I have said that to you, but I have simply changed the technique. Now my technique is that for three seconds I hold my wife's hand and press it as hard as I can, and then say good night to her and then we go to sleep. This is my love. This is all the sex that is left -- three seconds pressing her hand. But for three days continuously, she has been pretending to have a headache and I have not made love."
The third old man, the most ancient of them all, giggled. He said, "You are an idiot. You don't know what a real

problem is. Now the subject has come up, I have to tell you what my problem is. This morning when I started making love to my wife, she said, `Oh, you idiot, what are you doing?' I said, `I am trying to make love.' She said, `But you have made love twice in the night!' I said, `It seems I am losing my memory...'
"I am in a real mess. You are talking about stupid things -- peeping in the bathroom, not being able to press your wife's hand. Just think of me, I have lost my memory."

Even at the time of death, sexual repression is such that people go on thinking about it. And that is the reason why they enter again into another womb -- that is, another sexual body.
I am not teaching sex. I am teaching you not to repress it so that you can transform it, not to repress it so that you can get free of it. Anything repressed will remain with you in your unconscious as a bondage. Don't repress anything, and you will feel a tremendous freedom.
Experience everything, and you will start becoming more and more mature, you will not have to wait until the age of ninety. My own experience with my sannyasins is that just as a man becomes sexually mature at the age of fourteen, if he lives his sexual life without any guilt, without any idea of sin but simply as a natural phenomenon, by the age of forty-two he will have gone beyond it.
Every seven years there comes a change. Just as fourteen is the time when you become ripe for sexual experience, able to produce children, at the age of forty-two you start a new phase of your life. At fourteen you were entering into the world of living. At forty-two you are entering into the

world of death. Just as at fourteen life needed reproduction, at forty-two life needs not sexuality but meditation.
And if you have lived your sex, you have had enough time to see that it is a child's game. There is no question of repressing it, it simply drops of its own accord, the way it came on its own accord. You did not produce it; it was not your creation at the age of fourteen. In the same way as the breeze came at the age of fourteen, the breeze passes you by at the age of forty-two. That is the time when something more significant, something more valuable, has to be experienced. You have loved, you have seen the reality of the world, experienced all kinds of relationships -- now is the time to know yourself, to be yourself, because death will be coming soon. Before death you have to be ready to meet it.
The last story....

A king dreamed in the night that a big, very ferocious shadow was standing in front of him. He asked, "Who are you and what is the purpose of your coming into my dream?"
The shadow said, "I am your death, and I am coming tomorrow evening at sunset. Remember, at the time of sunset meet me at the right place."
And before he could ask, "Where is the right place?" -- not that he was going to be at the right place, he wanted to know so that he could avoid the right place -- the shadow disappeared, and out of fear the dream was broken.
It was the middle of the night. Immediately he asked all the wise men, astrologers, palmists, prophets, to gather because they had to decipher the meaning of the dream. They

discussed, and as are the ways of the so-called knowledgeable, they couldn't agree. They were all talking, discussing, everybody had his own explanation -- and the king was more and more confused.

The king's old servant was watching all this, and the sun was rising; half the night had passed. He whispered to the king, "Sir, these people are never going to come to any conclusion. All they know is fighting, quarreling, arguing. You don't have time for that, the sun has already risen, and how long will it take for it to set? There is not much time. My suggestion is, let them discuss. You take your fastest horse and escape far away from this capital and this palace."

The advice appeared to be very relevant. The king picked the best horse he had, and by the evening he had moved hundreds of miles away from the palace.

To rest for the night, he entered into a mango grove. He stroked the horse and said to the horse, "You really proved your mettle. I had no idea that you could run so fast. You risked everything, as if you understood my problem that death is close and you have to risk all your energy. I am thankful to you."

At that very time the sun was setting, and suddenly he became aware of a hand on his shoulder. He looked back. The old shadow that he had seen in the dream was standing there and said, "I have also to thank your horse, because without him I was worried how you were going to manage to reach the right place at the right time. But you managed. The whole credit goes to your horse."

Whether death is a few hours away, or a few days or few years, it makes no difference. Just as one prepares for life, one has to prepare for death too. And the preparation for death I call religiousness.
The art of religiousness is the art of preparing for death and dying in such a way that nothing dies -- only the body is left behind and you move into eternity.

Okay?

The Sword and the Lotus

Chapter #4

Chapter title: The only secret there is
22 January 1986 pm in

Question 1
BELOVED MASTER,
WHAT IS THE MEANING OF SANNYAS IN THE WORLD TODAY?

The word `sannyas' is one of the most significant in the human language. In the past it was given a wrong meaning. That wrong meaning destroyed its beauty, its joy, its laughter. The wrong meaning was renunciation. Renunciation of what? Renunciation of the body. Renunciation of all the pleasures of the body, the mind, the heart. Renunciation of the world, of the people, of those you love, of those you are grateful to. Renunciation of your parents who have given birth to you, who have sacrificed

everything for you. Renunciation of your wives and your husbands who live for you and who die for you. Renunciation of small children who without you will not have a shelter in the world, without you will be orphans, beggars.

That was the old meaning of the word `sannyas'. It has destroyed humanity from its very roots.

On the one hand all the old religions say that God created the world, God created you, God created everything. And at the same time they say, renounce what God has created. It seems your priests are more wise than God. It seems that what God creates, your priests are against.

Let me summarize it in a single statement: all the religions and their priests are against God. If God is the creator of the world, then to renounce it or to teach renunciation is an act of sabotage. It cannot be called religious, it is not spiritual.

My sannyas gives it the right meaning it deserves. My sannyas does not mean renunciation, it means rejoicing -- rejoicing in this beautiful world, rejoicing with totality, intensity, awareness, compassion, love, of all that existence has provided for you without any guilt, without any sin. All ideas about guilt and sin are created to exploit you.

Yes, man commits mistakes, but mistakes are not sin. It is human to err. Mistakes can be corrected, just a little intelligence is needed. You need not ask to be forgiven for your mistakes. You need not go to the Ganges, to take a bath to get rid of your sins -- that is simply stupid. You need not go to Kaaba or to Jerusalem. All your mistakes need a little understanding so that you can avoid them.

I am reminded of a story....

A man used to sell Gandhi caps. And particularly at election times he earned enough to rest for five years. The elections were coming nearer, but the man was getting old. He was sick. He had prepared thousands of caps. He said to his young son, "I will not be able to go to the market" -- which was a few miles away from his village -- "you will have to go, but it is not a difficult thing. There is great demand for the caps, as the elections come closer.

"Just remember one thing: going to the market, the road is tremendously beautiful, very scenic. On both sides it has great, beautiful trees, with thick shadow, and one wants to rest, to sit for a while. I want you to be warned about what happened to me once when I was resting under a banyan tree.

"It was so calm, so quiet, that I fell asleep. When I woke up I was surprised. My bag of caps was empty -- all the caps were gone. I looked all around, and then I heard monkeys giggling above me on the tree. They all had the Gandhi caps on. Just the way I was wearing one cap, they had imitated me. Although I was in great misery that they had destroyed my whole business, still I enjoyed. They looked so beautiful, as if all the great leaders from New Delhi had come on the tree! Then I remembered the advice my father had given to me, because the same thing had happened to him. History repeats. He had told me that if something like this happens, just throw your own cap. I threw my cap, and all the monkeys threw their caps. I collected the caps and went to the market....

"So you remember! In the first place, don't stay under a tree where monkeys are. And in case you have to rest, and something like this happens, remember the advice."
The son went, and the father was right -- there was a beautiful, big banyan tree. Hundreds of bullock carts could have rested in its shadow. It was so calm and so quiet, so far away from all villages that he could not resist the temptation to rest for a while. He was tired too, it was a hot day.
He rested, and when he woke up, he found the bag was empty. He looked up. The monkeys were sitting on the tree with the caps on their heads. But he was not puzzled, because he knew the secret. He threw his cap. One monkey came down, took the cap, went up the tree. He could not believe what had happened. The monkeys had learned! And this was the only monkey who had not got a cap! They were waiting for when this idiot would throw his cap... and they had a great rejoicing.

Even monkeys learn.
It seems only man does not learn.
Your old sannyas has in every way destroyed your life. It has made everything condemned. Your love is sin, your being comfortable is sin, your being rich is sin... Jesus says, "Blessed are the poor, for they shall inherit the kingdom of God." Can anybody who has a little sense, agree with Jesus that "blessed are the poor"? If the poor are blessed, then why is everybody trying to remove the poverty from the world? Then let the poverty grow because it is a blessing! The more poor you are, the more blessed you are.

Nepal is one of the poorest countries in the world. You are blessed according to Jesus. You should be happy. You will enter into the kingdom of God before any American.
In fact, the American cannot enter at all, because another statement of Jesus is: "A camel can pass through the eye of a needle, but the rich man cannot pass through the gates of paradise."
These people have helped you to be poor. And I don't see that poverty has any spirituality in it. I don't see that you cannot meditate living in a comfortable house -- that you have to meditate only when you are uncomfortable, that you have to stand on your head, that only then can you reach paradise.
It is very strange, because I have seen thousands of descriptions of God, but I have not come across a single description in which he is standing on his head. If God is not doing shirshasana, then why should you be bothered? Why should you torture your body? I have not come across a single description where God goes on fasts. Then why should you fast?
But the whole old idea of sannyas was that to attain to paradise you have to live in misery, you have to go through suffering. I don't see that there is any need. I say to you: you can go singing, you can go dancing, you can go rejoicing. And this is my absolute trust -- that God, or existence, cannot be against laughter, cannot be against rejoicing, cannot be against joy.
I don't think that in suffering, poverty, torturing yourself, torturing others because of your renunciation, you are becoming beloved of existence. You are going farther away from the source of life; you are coming closer to death, and

death is not the goal of religion. The goal of religion is eternal life, and life includes rejoicing.
Hence I teach a sannyas which is just the opposite of the old sannyas -- diametrically opposite. I want my people to go to heaven, to paradise -- all the way dancing, singing songs of joy. And I think they will be the first to enter into the kingdom of God, not the people who are basically sick.
I would like you to remember what the old religions have been teaching to people. They have been making them schizophrenic. They have been creating a split in their personality. They are making them divided against themselves. There have been saints, whose only quality and contribution is that they were very efficient in torturing themselves. You know perfectly well they will lie down on a bed of thorns. This is tapascharya, this is austerity. But do you think existence wants you to lie down on a bed of thorns? Is existence a sadist that it wants you to be tortured?
There have been Christian sects -- they are still in existence -- which wear shoes with nails inside protruding into their feet, so when they walk they are continuously hurting, wounding their feet; continuously blood is flowing. They have belts around their waists with the same device -- nails reaching deep into their skin. The wounds remain for their whole life, because those belts cannot be removed. They are locked, and their keys are thrown away. They have taken that austerity for their whole life. Do you think this is something healthy, something sane?

In Soviet Russia, before the revolution, there was a great Christian sect -- the most prominent and the most

respected. But you will be surprised when you come to know the reason for their respectability. They used to cut off their genitals. They were real celibates, because a man can take the vow of being a celibate but his genitals are there intact. Who knows? He may be deceiving...!
Thousands of Christian monks would cut off their genitals publicly. The women were at a loss, but they came up with an idea -- they started cutting off their breasts. This was thought to be a great spiritual act. And the same kind of thing, more or less, has prevailed all over the world in the name of sannyas.
I want the beautiful word `sannyas' to be taken away from all its old associations, and I want to give it a new meaning, a new fragrance, a new health, a new wholeness. I want you to remember a simple fact: that what is natural is divine, and what is unnatural is evil.
Celibacy is evil because it is unnatural. To follow the course of nature, to remain in a deep contact with all that is natural, not fighting it but in a deep friendship, in a let-go -- that is my definition of sannyas.
You can swim against the river, against the current -- that was the old sannyas. I don't say to you even to swim. I want you to float and go with the river in a deep let-go, in a deep trust, wherever it leads. Existence cannot deceive you. We are born of it, we are its children. How can it deceive us? It does not deceive the rosebushes; it brings them beautiful roses. It does not deceive the lotuses. It does not deceive the birds. It does not deceive the sun, the moon, the stars. Why should it deceive its greatest creation, human consciousness -- its highest peak? No, it is impossible. Existence is with you.

You just have to learn how to be with it.
And to be with it totally, without any conditions, is what I mean by sannyas.

Question 2
BELOVED MASTER,
IS THERE ANY POSSIBILITY FOR ENLIGHTENMENT FOR A NONSERIOUS MEDITATOR?

There is only possibility of enlightenment if you are a nonserious meditator because seriousness is sickness, seriousness is not health. Seriousness is a tense state of mind, it is sadness; it is not overflowing joy. Yes, the old traditions will tell you, "Be serious." I cannot say that to you. Why be serious? The birds singing in the morning are not serious. The stars in the night are not serious. The flowers in their different colors and fragrances are not serious. Except man, have you anything else in existence which is serious? The oceans, the rivers, the mountains... nothing is serious, except man.
Who has made man serious? It is your old traditions which have created the idea that life is not a rejoicing, that life is not playfulness; that life has to be serious, only then can you enter into paradise, only then can you meet God. But I want to tell you, even God will not give you an audience if you reach there with a serious, long face. You have to go there like an innocent child, playful, joyous. You have to learn something of the sense of humor. All your old religions are lacking in that dimension -- a sense of humor. They are all serious.

In my village, as happens all over the East, every year Ramleela was played -- the life of Rama.
The man who used to play the part of Ramana, the enemy of Rama who steals Rama's wife, was a great wrestler. He was the champion of the whole district, and the next year he was going to stand for the championship of the whole state. We used to take a bath in the river almost simultaneously in the morning, so we became friends. I told him, "Every year you become Ramana, every year you are being deceived. Just the moment that you are going to break Shiva's bow so that you can get married to Sita, the daughter of Janaka, a messenger comes running in and informs you that your capital of Sri Lanka is on fire. So you have to go, rush back to your country. And meanwhile, Rama manages to break the bow and marry the girl. Don't you get bored every year with the same thing?"
He said, "But this is how the story goes."
I said, "The story is in our hands if you listen to my suggestion. You must have seen that most of the people are asleep because they have seen the same thing year after year, generation after generation -- make it a little juicy."
He said, "What do you mean?"
I said, "This time you do one thing I say."
And he did it!
When the messenger came with the message: "Your capital, the golden Sri Lanka, is on fire, you have to get there soon," he said, "You shut up, idiot" -- he spoke in English! That's what I had told him! All the people who were asleep woke up: "Who is speaking English in the Ramleela?"

And Ramana said, "You go away. I don't care. You have deceived me every year. This time I am going to marry Sita."
And he went and broke the bow of Shiva to pieces, and threw it into the mountains -- it was just a bamboo bow. And he asked Janaka, "Bring... where is your daughter? My jumbo-jet is waiting!"

It was so hilarious. Even after forty years, whenever I meet somebody from my village, they remember that Ramleela. They said, "Nothing like that has ever happened."
The manager had to drop the curtains. And the man was a great wrestler, and at least twelve people had to carry him out.
That day the Ramleela could not be played. And next day they had to change Ramana; they found another person. By the river, Ramana met me. He said, "You disturbed my whole thing."
I said, "But did you see the people clapping, enjoying, laughing? For years you have been playing the part and nobody has clapped, nobody has laughed. It was worth it!"

Religion needs a religious quality. A few qualities are missing. One of the most important is a sense of humor.

They stopped me meeting their actors. They made it clear to every actor that if anybody listened to me or met me, he would not be allowed to act. But they forgot to tell one man who was not an actor....
He was a carpenter. He used to come to do some work in my house also. So I said to him, "I cannot approach the

actors this year. Last year was enough! Although I did no harm to anybody -- everybody loved it, the whole city appreciated it. But now they are guarding every actor and they don't allow me close to them. But you are not an actor. Your function is some other work. But you can help me."
He said, "Whatever I can do, I will do, because last year it was really great. Can I be of some help?"
I said, "Certainly."
And he did it....
In the war, Lakshmana, Rama's younger brother, gets wounded by a poisonous arrow. It is fatal. The physicians say that unless a certain herbal plant from the mountain Arunachal is brought, he cannot be saved, by the morning he will be dead. He is lying down on the stage unconscious. Rama is crying.
Hanuman, his most devoted follower, says, "Don't be worried. I will go immediately to Arunachal, find the herb, bring it before the morning. I just want some indications from the physician how to find it, how it looks. There may be so many herbs on the Arunachal, and the time is short, soon it is night."
The physician said, "There is no difficulty. That special herb has a unique quality. In the night it radiates and is full of light so you can see it. So anywhere you see a luminous herb you can bring it."
Hanuman goes to Sri Arunachal, but he is puzzled because the whole of Arunachal is full of luminous herbs. It is not the only herb that has that special quality. There are many other herbs which have the same quality of being luminous in the night.

Now the poor Hanuman -- he is just a monkey -- is at a loss what to do. So he decides to take the whole mountain, and put the mountain there in front of the physician to find the herb.

The carpenter was on top of the roof. He had to pull the rope on which Hanuman comes with a cardboard mountain with lighted candles. And I had told him, "Stop exactly in the middle. Let him hang there, with the mountain and everything!"

And he managed it!

The manager rushed out. The whole crowd was agog with excitement at what was happening. And Hanuman was perspiring, because he was hanging on the ropes with the mountain also in the other hand. Something had got stuck in the wheel on which the rope was going to be rolled. The manager rushed up. He asked the carpenter... and the carpenter said, "I don't know what has gone wrong. The rope has got stuck somewhere."

In a hurry, finding nothing, the manager cut the ropes, and Hanuman with his mountain fell on the stage. And naturally he was angry. But the thousands of people were immensely happy. That made him even more angry.

Rama continued repeating the lines he had been told to say. He said, "Hanuman, my devoted friend..."

And Hanuman said, "To hell with your friends! Perhaps I have fractures."

Rama went on saying, "My brother is dying."

Hanuman said, "He can die any moment. What I want to know is, who cut the rope? I will kill him."

Again the curtain had to be dropped, the Ramleela postponed. And the manager and the people who were

organizing all approached my father saying, "Your son is destroying everything. He's making a mockery of our religion."
I said, "I'm not making a mockery of your religion. I'm simply giving it a little sense of humor."

I would like people to laugh. What is the point of repeating an old story every year? Then everybody is asleep because they know the story, they know every word of it. It is absolutely pointless.
But it is very difficult for the old traditionalists, the orthodox people to accept laughter. You cannot laugh in a church. Have you seen any picture or statue of Jesus in which he is even smiling? Laughter is miles away. He cannot even smile. Have you seen Buddha or Mahavira laughing? No, they are all serious people, very serious. Even if you are laughing, when you come across Mahavira you will stop. He carries an atmosphere of seriousness around himself.
My approach is to create a world where laughter is good, is healthy, is supported not condemned. I would like our temples to be full of laughter, singing, dancing. I would like our churches to be full of music. I would like all our religious places to be playful.
How strange it is that you continuously go on saying that the world is God's leela, and you never understand the meaning of the word `leela'. Leela means playfulness. If God is playful, then who are your saints not to be playful? If the whole of existence is divine play, then our lives should also be a part of it, a divine play.

So don't be worried about meditating nonseriously; in fact, that is the right way to meditate. Meditate playfully, nonseriously, because whenever you meditate seriously you become tense. Meditation needs relaxation. Meditation needs a joyful heart. It is not work, it is play.
So you can meditate anywhere -- taking a shower you can meditate, sleeping in your bed you can meditate, making love to your wife or your husband you can meditate -- because meditation has no barriers, no conditions. Meditation simply means a silent state of mind. You can do anything with the silent state of mind. And whatever you do will become more graceful, will become more creative, will bring better flowers, better fruits. Your life will become in every dimension richer. I am all for richness, in all the dimensions of life. Money alone is not richness. There are so many greater things than money. If you can meditate in the different areas of your activities you will be making different dimensions richer, deeper. But don't be serious. If a serious person is disturbed, he is angry.
I remember, my grandfather was a very serious meditator....

I was always watching. Whenever he meditated I would disturb him. Anything was enough. Just pulling the lobe of his ear -- and he is meditating -- or closing his nose... And he would be furious. I would say, "A meditator is not supposed to be so angry and so furious. And I know perfectly that when there is a customer in the shop, even meditating, you tell him to wait. This is strange. You don't get angry about that. Then you forget all your seriousness. A dog enters in the house, and you are meditating and you

start pointing to the dog saying, `Throw him out.' What kind of meditation is this?
"The best will be: don't pretend to be serious, be human, and there is no problem. You can continue to be silent and take care of the customer. You can remain silent and take care of the dog. You can remain silent and take care of me."

But all the so-called religious people are very angry people. They think they have earned so much virtue that they can afford to be angry. On small matters they are ready to burst and freak out. This is because of their seriousness.

"Otherwise," I told my grandfather, "if you are really in meditation, and I come to you, you can hold my hand, you can dance with me. You can play with me and still your inner world remains silent, watchful."

Meditation is totally an undercurrent activity, so nothing touches it. There is no need to be serious. In fact, seriousness is dangerous. It won't allow you to be meditative.

I am reminded of a man who was a very angry type, so much so that once he burned his own house. He was so angry with the architect that he burned his own house. Another time he was so angry with his wife, that he pushed her into the well and she died. That was too much!
At that very time there was staying in the village a famous Jaina monk, and this man was also a Jaina. The house was burned, the wife was dead; he had no children, no parents,

all was finished. And this is how your old sannyasins used to be: when everything was finished, they would become sannyasins, they would renounce the world. The reality was that the world had renounced them!

He went to the Jaina monk and he said, "I want to renounce the world" -- now there was no world left -- "but I am a very angry man. I have destroyed my whole life because of my anger, and I have come to your feet, to be initiated. All I want is you to somehow help me to get rid of my anger."

In Jainism there are five stages of initiation. At the fifth stage the sannyasin has to become naked. Slowly, slowly he has to drop things: some clothes, less clothes, then one cloth, and then finally he becomes naked.

The master asked him, "At what stage do you want to be initiated?" He said, "Is that a question to ask me? At the final stage."

This is the same man who had burned the house, who had killed his wife -- the same angry man.

But the Jaina monk was very happy. He said, "So many have come to me, but they always start from the first stage. You are really courageous."

He was not courageous, he was simply an angry man, revengeful. Now he was taking revenge with himself. He had been angry to his wife, he had been angry to the architect, he had destroyed everything in anger. Now he wanted to destroy himself. The anger was turning upon himself.

But the Jaina monk misunderstood; he was not a master. He initiated him and because of his anger he gave him a new name, Muni Shantinath. Shantinath means master of peace. And Shantinath started great austerities -- very soon he had

defeated his master. It was a question of his old ego and his anger. He started torturing himself as much as possible. It was the same anger. If there had been a master with eyes to see, he would have seen that the man was not changing, he was the same man. The actions were different, but the approach, the attitude, the energy was the same.

Shantinath became very famous. After twenty years, when he had become famous all over the country, one of his friends came to see him. He was staying in the capital. There were thousands of followers and they said they had seen many monks, but they had never seen such austerity, such asceticism, such sacrifice, such devotion, such utter renunciation of all comforts.

The friend went to see. He looked at the face; he could not see any difference. Those eyes were still burning with anger. It was not the fire of self-realization, it was the fire of anger. He came close to the stage where the great master, Shantinath, was sitting. He asked him, "Master?"

Shantinath had seen him, had recognized him, but it was below him to recognize that he had recognized him. He was a great master, and the friend was an ordinary human being. The friend could see that he had recognized him, but that he did not want to accept it. He came closer and said, "I'm very much impressed by Your Holiness. Just one thing I want to know: what is your name?"

And Shantinath was already angry. He said, "You don't listen to the radio? You don't watch the television? You don't read newspapers?"

He said, "I'm a poor villager, uneducated. It will be great kindness of you if you can tell me your name."

Shantinath said, "My name is Muni Shantinath Maharaj."

The man said, "Many, many thanks."
After a few minutes he asked again, "Sir, I have forgotten your name. Just once more."
And Shantinath was afire. He said, "You idiot. I have just told you my name and you have forgotten within two minutes. The whole world knows my name. My name is Muni Shantinath Maharaj. And this is the last time, remember. If you forget again, then nobody can be worse than me. I will teach you a lesson."
The man said, "No, I will not forget. I am continuously repeating it to remember."
Within two minutes he came even closer and he said, "Your Holiness?"
And Shantinath took his staff into his hand. He said, "Yes?"
The man said, "Please don't be annoyed with me, I'm a poor villager. I simply want to know what your name is."
And Shantinath hit him on his head and said, "This will make you remember my name. My name is Muni Shantinath Maharaj."
The man said, "I'm from your village, your friend. I simply wanted to know whether you had changed or not. Twenty years have gone down the Ganges without any change in you. You are the same person. You can deceive the whole world, but how are you managing to deceive yourself?"

Please don't think of meditation as seriousness. It is a very playful activity. Make it as light as possible. It should not be a burden on your heart.
It should give you wings to fly in the sky.
It should not become a Himalayan weight on your soul.

Question 3
BELOVED MASTER,
FIRST, WHAT HAPPENS TO THE BODY, MIND AND SOUL WHEN ENLIGHTENMENT HAPPENS?
SECOND, WHY IS ONE ENLIGHTENED PERSON DIFFERENT FROM ANOTHER ENLIGHTENED PERSON?
THIRD, WHAT IS SATORI AND WHAT IS ITS IMPACT ON THE BODY?

First, satori is simply the Japanese name for samadhi. It is the same as enlightenment.
Second, why do enlightened people differ from each other? They differ because existence does not like duplication. Existence does not believe in carbon copies, it loves originals -- and how can they be the same? Their circumstances are different, their times are different, their own past lives are different, their talents are different. Everything is different.
For example, how can I be Rama? Even if it were possible, I would refuse. It is good that it is not possible.
Rama's wife is stolen. I don't have a wife -- of course, I could manage! If you all can manage it, why can I not manage? But I cannot do what Rama did. I cannot collect all the monkeys, and all the wolves, and all the squirrels, and all kinds of animals to fight with me to get my wife back. I think you will not do it either!
I have heard about a man whose wife had escaped with one of his friends....

After three days he reported, "Please write the report: My wife is missing for three days. My friend is missing also. The possibility is that she has escaped with him."
The man on the register said, "I'm sorry for you. I have all the sympathy for you, but I am the wrong person. This is a post office. You should go to the police station. In the first place, where have you been for three days? And in the second place, even when you come after three days, you come to a post office to report it! Don't you know where the police station is? It is just across the road!"
The man said, "I know where it is, but my wife has escaped before. I reported it to the police and those idiots brought her back! I'm not going to report to the police. That much is certain. If you want to take the report, take it, otherwise I am going home."

Rama also did not treat Sita, his wife, in a very gentlemanly way. You will be surprised that when Sita came back after the war -- Rama had won the war and Sita came to his camp -- his first words were utterly ugly. He could not say anything loving to her. He could not even say anything nice to her. What he said is very disrespectful of womanhood. He said, "Listen, woman. I have not fought the war for you. I can have as many women like you as I want. I have fought the war for the glory of my own family, my heritage, my forefathers, their name, their respectability. That is the cause of the war. You are just a superficial excuse."
Do you want me to say such a thing? I cannot conceive.... And then he forced her to go through a fire test to see whether she was still chaste or not.

If he had really been a man, he would have gone together with Sita through the fire test. He also was three years away from the wife. And it is a known psychological fact that women can remain celibate longer than men, because women's sexuality is negative and men's sexuality is positive.

It was beautiful of Sita that she did not ask him to come along with her into the fire test. That woman has proved something higher, something superior, something spiritual in her. Rama failed utterly.

He had some nerve to ask her to go through the fire test. You should not have double standards. You should have a single standard for both. At least that much should be expected from a man who is being worshipped by millions of people as an incarnation of God.

There are so many things, but one particularly I would like to emphasize. One fourth of the Hindus are sudras, untouchables. For centuries the Hindu religion, the Hindu priesthood has deprived one fourth of their brothers and sisters of all the rights of being human. They have been treated like cattle... even worse. They have not been allowed to read the Vedas or even to listen. They have been deprived of all spiritual evolution.

A brahmin brought one untouchable to Rama's court and told Rama, "This untouchable was listening to the Vedas we were reciting. He was hiding behind the trees. It needs your judgment."

And what was Rama's judgment? -- so inhuman that you cannot believe. He ordered that lead should be melted on the fire and poured into both of his ears. That was his punishment!

Do you want me to do such things?
Even this single instance is enough for me, that Rama has no claim on enlightenment. He is simply in the hands of the priests -- a puppet and nothing else.
So one thing: the enlightened people that you think are enlightened, are not necessarily enlightened. It may be just a traditional idea that you have never thought about, you have never bothered about. Or perhaps you are afraid to think about such things because they will shake your faith.
Most of your enlightened people are not enlightened. Those who are enlightened are bound to be different, for the simple reason that each enlightened person has a unique quality to his being.
Buddha cannot be Mahavira; Mahavira cannot be Bodhidharma; Bodhidharma cannot be Basho. Basho cannot be Baal Shem, for the simple reason that Basho is a poet, a poet of the highest quality. Before he becomes enlightened he is already at the height of his poetic creativity. And when he becomes enlightened, naturally his enlightenment flows through his poetry.
Mahavira has no poetry in his life. You cannot expect that when he becomes enlightened he will write poetry -- that is impossible. That is not his preparation, that is not his talent, and that is not his genius.
Basho writes the smallest poems. In Japan, they are called haikus -- just a few words. Nowhere in the world have such small poems existed, and with so much meaning -- so profound, so deep. One of his haikus will help you to understand what my sannyas is -- let-go.

Basho's haiku is:

SITTING SILENTLY,
DOING NOTHING --
AND THE GRASS GROWS BY ITSELF.

That's all, but it has been proclaimed by the great geniuses of the world as one of the greatest expressions of religiousness. "Sitting silently, doing nothing -- and the grass grows by itself." All that you have to do, is not to do anything. You have just to sit silently and wait. You need not pull the grass for its growth, it will grow by itself. In silence, in absolute inaction your spirituality grows by itself.

He has written another haiku which will explain the meaning of meditation -- and nonserious meditation:

AN ANCIENT POND...

Just visualize, because he has few words. If you miss... and the only way to miss is if you don't visualize, if you get stuck in the words. The words are very few, but by the time you figure out what they mean, they are gone.

THE ANCIENT POND,
A FROG JUMPS IN --
P-L-O-P!

This is the whole poem. Just let me help you to visualize: an ancient pond, absolute silence everywhere -- not even a ripple in the pond. And a frog suddenly jumps in. His jumping in the pond, and there is sound: PLOP!

But the sound deepens the silence of the ancient pond. That is what he is wanting to say without saying it. That sound of the frog deepens the silence when it disappears. Perhaps you were not aware of the silence. It was so much there, you may have taken it for granted. You may have forgotten

it, but the frog has reminded you. By jumping and creating a little sound, and then suddenly the whole silence, you will feel grateful to the frog. It is not a disturbance; you will not feel angry. If you were a serious meditator you would like to kill the frog.
You came so far away to the ancient pond to meditate -- and this frog seems to be some enemy out of your past life. And is this the point, the time... to disturb? If you are serious you have missed. If you are nonserious, playful, you will enjoy the frog. You will be grateful to the frog because it has deepened the silence.
And there is nothing more than that -- a deepening silence, which goes on and on and on....
I am all for this life, and I want this life of yours to be a beautiful experience, a tremendous journey into ecstasy, moment to moment.
To me, spirituality is something not connected with holy books, not connected with religions. It is something that grows within you if you can manage a little sense of humor, a little sense of playfulness, and a little time for being near the ancient pond.
Allowing silence to be... Silence is the only secret there is.

Okay, Arun?

The Sword and the Lotus

Chapter #5
Chapter title: Something of the sacred
24 January 1986 am in

Question 1
BELOVED MASTER,
WOULD YOU PLEASE EXPLAIN WHAT THE REAL DIFFERENCES BETWEEN MEN AND WOMEN ARE?

The psychology movement is basically male chauvinist, and strangely, it has exploited women more than men. Most of the differences between men and women are because of thousands of years of conditioning. They are not fundamental to nature, but there are a few differences which give them unique beauty, individuality. Those differences can be counted very easily.
One is that the woman is capable of producing life; man is not. In that way he is inferior, and that inferiority has played a great role in the domination of women by men. The inferiority complex works in this way: it pretends to be superior --to deceive oneself and to deceive the whole world. So man down the ages has been destroying the woman's genius, talents, capacities, so that he can prove himself superior --to himself and to the world.
Because the woman gives birth, she remains for nine months or more absolutely vulnerable, dependent on a man. Men have exploited this in a very ugly way. And that is a physiological difference; it makes no difference at all.
The psychology of the woman is corrupted by the man telling her things which are not true, making her a slave to man, reducing her to a secondary citizen of the world. And the reason for that was that he is muscularly more powerful. But the muscular power is part of animality. If

that is going to decide the superiority, then any animal is more muscular than a man.

But the real differences are certainly there, and we have to search for them behind the pile of invented differences.

One difference I see is that a woman is more capable of love than a man is. A man's love is more or less a physical necessity; a woman's love is not. It is something greater and higher; it is a spiritual experience. That's why the woman is monogamous and man is polygamous. The man would like to have all the world's women and still he would not be satisfied. His discontent is infinite.

The woman can be satisfied with one love, utterly fulfilled, because she does not look at the body of the man, she looks at the innermost qualities. She does not fall in love with a man who has a beautiful muscular body, she falls in love with a man who has a charisma --something indefinable but immensely attractive --who has a mystery to be explored. She wants her man not to be just a man, but an adventure in discovering consciousness.

The man is very weak as far as sexuality is concerned --he can have only one orgasm. The woman is infinitely superior --she can have multiple orgasms. And this has been one of the most troublesome matters. The man's orgasm is local, confined to his genitals. The woman's orgasm is total, not confined to the genitals. Her whole body is sexual, and she can have a beautiful orgasmic experience a thousandfold bigger, deeper, more enriching, more nourishing than a man can have.

But the tragedy is that her whole body has to be aroused, and the man is not interested in it, he has never been interested in it. He has used the woman as a sex machine

just to relieve his own sexual tensions. Within seconds he is finished. And by the time he is finished the woman has not even begun.

The moment a man is finished making love he turns and goes to sleep. The sexual act helps him to have a good sleep --more relaxed, with all the tensions released in the sexual activity. And every woman has cried and wept when she has seen this. She had not even started, she had not moved. She has been used, and that is the ugliest thing in life: when you are used as a thing, as a mechanism, as an object. She cannot forgive the man for using her.

To make the woman also an orgasmic partner the man has to learn foreplay, to be in no hurry to go to bed. He has to make love something of an art. They can have a place, a love temple where incense is burning, no glaring lights, just candles... and he should approach the woman when he is in a beautiful mood, joyous, so he can share. What happens ordinarily is that men and women fight before they make love. That poisons love. Love is a kind of treaty that the fight is finished --at least for tonight. It is a bribe, it is cheating.

A man should make love the way a painter paints --when he feels the urge filling his heart --or the way the poet composes poetry, or a musician plays music. The woman's body should be taken as a musical instrument; it is. When the man is feeling joy, then sex is not just a release, a relaxation, a sleeping method. Then there is foreplay. He dances with the woman, he sings with the woman --with beautiful music vibrating the love temple, with the incense that they love. It should be something of the sacred, because there is nothing sacred in ordinary life unless you

make love sacred. And that will be the beginning of opening the door to the whole phenomenon of superconsciousness.
Love never should be forced, love never should be an attempt. It should not be in the mind at all --you are playing, dancing, singing, enjoying... part of this long joy. If it happens, then it is beautiful.
When love happens it has beauty. When it is made to happen, it is ugly.
And while you are making love with the man on top of the woman... it is known as the missionary posture. The East became aware of this ugliness that the man was heavier, taller and more muscular and was crushing a delicate being. In the East, the way has always been just the opposite: the woman on top. Crushed under the weight of the man, the woman has no mobility. Only the man moves, so he comes to orgasm within seconds and the woman is simply in tears. She has been a partner, but she was not involved in it --she has been used.
When the woman is on top she has more mobility, the man has less mobility, and that will bring their orgasms closer to each other. And when both go into orgasmic experience, it is something of the other world. It is the first glimpse of samadhi; it is the first glimpse that man is not the body. He forgets the body, he forgets the world. Both the man and the woman move into a new dimension they have never explored.
The woman has the capacity for multiple orgasms, so the man has to be as slow as possible. But the reality is, he is in such a hurry in everything that he destroys the whole relationship. He should be very relaxed so that the woman

can have multiple orgasms. His orgasm should come at the end when the woman's orgasm has reached to the peak. It is a simple question of understanding.

There are natural differences --they have nothing to do with conditioning. There are other differences. For example, a woman is more centered than a man; it starts happening even in the womb of the mother. An experienced mother who has given birth to two or three children can tell you after a few months of pregnancy whether the newcomer is going to be a girl or a boy, because the boy starts making a fuss, kicking in her womb, moving --he is on the way. But the girl remains absolutely silent. So that is not a question of conditioning.

The female is more serene, more silent, more patient, is capable of waiting. Perhaps because of these qualities she has more resistance to diseases and she lives longer than a man. Because of her serenity, her delicateness, she can fulfill a man's life immensely. She can surround man's life in a very soothing, cozy atmosphere. But the man is afraid --he does not want to be surrounded by the woman, he does not want to let her create a cozy warmth around him. He is afraid because that way he will become dependent. So for centuries he has been keeping her at a distance. And he is afraid because he knows deep down that the woman is more than he is. She can give birth to life. Nature has chosen her to reproduce, not man.

Man's function in reproduction is almost nil. This inferiority has created the greatest problem --man started cutting the woman's wings. He started in every way reducing her, condemning her, so that he could at least

believe that he is superior. He has treated women as cattle --even worse.

In China, for thousands of years, the woman was not thought to have a soul, so the husband could kill her and the law would not interfere --she was his possession. If he wanted to destroy his furniture it was not illegal. If he wanted to destroy his woman it was not illegal. This is the ultimate insult --that the woman has no soul.

Man has deprived woman of education, of financial independence. He has deprived her of social mobility because he is afraid. He knows she is superior, he knows she is beautiful, he knows that giving her independence will create danger. So down the centuries there has been no independence for women.

The Mohammedan woman even has to keep her face covered, so that except her husband, nobody can see the beauty of her face, the depth of her eyes.

In Hinduism, the woman has to die when the husband dies --what a great jealousy. You possessed her your whole life, and even after death you want to possess her. You are afraid. She is beautiful, and when you are gone, who knows? She may find another partner, perhaps better than you.

So the system of sati has prevailed for thousands of years -- the most ugly phenomenon you can imagine.

The husband dies. Maybe the woman is still young and at the prime of her youth so she has to be forced to jump on the funeral pyre. To make it possible, a special arrangement was made. Purified butter was poured in large quantities on the funeral pyre. It creates so much smoke that you cannot see what is happening. Almost like a dark cloud it covers

the whole funeral pyre. Then surrounding it --and it is so hot that the musicians had to stand far away --great trumpets, drums, and all kinds of musical instruments are used with the excuse that this is a celebration, but they are just used to drown the screaming of the living woman who is being burned.

She would like to come out, and around the funeral pyre there are priests with burning torches in their hands so that if the woman tries to run out they will push her back into the funeral pyre. Behind the musicians there are a great number of priests shouting loudly and chanting mantras from the ancient Vedas.

This whole scene is arranged just to kill a woman and so that nobody should know that she was killed against her will. And the whole crowd outside is joyous and cheering because it is a great event --a woman has proven her love to the last moment of her husband's life.

How many millions of women have been burned this way for the simple reason that the man is jealous that after he is gone, what guarantee is there...?

It was the British government's rule in India that stopped it, because it was simply murder and nothing else. But then Hindus prevented the widow from marrying again. They shaved her head --that beautiful hair that was part of her personality. They took away all her ornaments and said that she could not use any color in her clothes, she had to wear only white. They tried in every way to make her ugly. She cannot join in any ceremony... she is abandoned. Even in her own house she cannot enter the kitchen, but has to sit outside. And she cannot ask for what she likes. Whatever is

given to her, the leftovers, she has to live on. She cannot sleep on a bed, she has to just lie down on the floor.
This is worse than death. This way she may live fifty years, has to do all the menial work of the household, and she has to keep herself hidden from people's eyes.
Man is very egoistic. That's why I call him male chauvinistic. Man has created this society, and in this society there is no place for the woman --and she has tremendous qualities of her own.
For example, if man has the possibility of intelligence, the woman has the possibility of love. It does not mean she cannot have intelligence; she can have intelligence, she just has to be given the chance to develop it. But love she is born with --she has more compassion, more kindness, more understanding.
Man and woman are two strings of one harp, but both are in suffering separate from each other. And because they are suffering and do not know the reason, they start taking revenge on each other.
The woman can be of immense help in creating an organic society. She is different from man, but not unequal. She is as equal to a man as any other man. She has talents of her own which are absolutely needed.
It is not enough to earn money, it is not enough to become a success in the world; more necessary is a beautiful home, and the woman has the capacity to change any house into a home. She can fill it with love; she has that sensitivity. She can rejuvenate man, help him relax.
In the Upanishads there is a very strange blessing for new couples. A new couple comes to the seer of the Upanishads and he gives his blessing. He says to the girl specifically, "I

hope you will become a mother of ten children, and finally, your husband will be your eleventh child. And unless you become a mother to your husband, you have not succeeded in being a true wife." It is very strange but has immense psychological insight in it, because this is what the modern psychology finds, that every man is looking in the woman for his mother, and every woman is looking in the man for her father.

That's why every marriage is a failure: you cannot find your mother. The woman you have married has not come to your house to be your mother, she wants to be your wife, a lover. But the Upanishadic blessing, almost five thousand or six thousand years old, gives an insight to the modern psychology. A woman, whatsoever she is, is basically a mother. A father is an invented institution, it is not natural. And soon the father may become out of date.

Once the science of genetics develops, the more scientific, more clinical, more hygienic way will be that fathers donate sperm to the hospital, and the medical experts choose the right living sperm that can be injected into the woman. Every man should not be allowed to be a father. Because of this accidental fatherhood, the earth is full of blind people, lame people, crazy people, mad people, retarded people... It cannot be left accidental.

The sperm may have come from somebody else; you have to be generous in favor of the children so they will not be blind, will not suffer their lives as cripples. And moreover, you will be able to ask the medical expert for the kind of child that you want.

The basic sperm shows all the qualities that will manifest later on. If you want a scientist it can be seen that this

person is going to become one --or a great poet, or an engineer, or a doctor, or just a vagabond. So the accidental birth can disappear and a planned birth can take its place. It will just take a little time for stupid human minds to get accustomed to the new idea.

But the mother will remain indispensable. They have tried experiments: they have given children all the facilities, medication, all the food... every perfection from different branches of science, but strangely the children go on shrinking and will die within three months. Then they discovered that the mother's body and her warmth is an absolute necessity for life to grow. That warmth in this vast cold universe is absolutely necessary in the beginning, otherwise the child will feel abandoned. He will shrink and die.

There is no need for man to feel inferior to woman. The whole idea arises because you take man and woman as two species. They belong to one humanity, and they both have complementary qualities. They both need each other, and only when they are together are they whole.

You will be surprised to know that all the Hindu gods have their consorts. That has happened only in Hinduism, and it happened before Gautam Buddha and Mahavira.

Shiva has his wife, Parvati; Vishnu has his wife, Laxmi... all the Hindu gods have their wives, and that seems to be natural. Mahavira and Buddha created the idea of celibacy. Before them it did not exist at all in the whole literature of India, but it appealed to the male chauvinist....

Then came Christianity, five hundred years after Buddha. Jesus visited India after Buddha's death and he saw there monks living alone in total independence. But he could not

see that they were hard, that something was missing, something very valuable was missing. These people became hard, devoid of all juice; these people became unloving. It was bound to happen, but this is how the human mind is impressed. People were interested in these monks rather than Vishnu and Shiva, because they said, "They have wives just like us, so what is the difference? These monks are real ascetics. They have renounced everything including wives, children, family, money. These people are far superior." Hinduism was going down in favor of Jainism and Buddhism. Naturally, as a reaction, all these shankaracharyas introduced celibacy into Hinduism to compete with Jainism and Buddhism.

Life should be taken with ease. Differences are not contradictions. They can help each other and immensely enhance each other. The woman who loves you can enhance your creativity, can inspire you to heights you have never dreamed of. And she asks nothing. She simply wants your love, which is her basic right.

Most of the things that make men and women different are conditional. Differences should be maintained because they make men and women attractive to each other, but they should not be used as condemnation.

In the West, the women's liberation movement is destroying women by forcing them to be equal to men. There is no question of equality or inequality. By becoming equal to men, women will lose some softness, some grace, some beauty --and I can see it happening.

In the East, you will find women in the highest strata of society such as you cannot find in the West. The Western woman is trying to become like a man. She may succeed --

she is succeeding, but she will always be a second-class man. She should try to be a first-class woman.

I see the grace disappearing from the Western woman in every sphere. In their dress the grace is disappearing, in their behavior, in their language... grace is disappearing. Just to compete with men they are smoking. Now, no high-society, cultured woman in India will ever think of smoking unless she is westernized. She will not think of using clothes which men use, because it is not only the clothes -- they will change your whole body. It is the mind that changes everything.

The Western woman is losing her breasts, they were something that gave her a beautiful roundness, something unique. The whole history of painting, poetry, literature, talks about the beautiful breasts of women, but the Western woman is losing them. What has happened?

It is a change in the mind. She is losing her buttocks. She is becoming a straight line with no curves. And those curves were making her body a beautiful phenomenon --they were really a tremendous art. She is losing proportion. Her face is becoming harsh, dry. Even the most beautiful woman in the West looks hard, ready to fight. That is neither going to help womanhood nor its liberation.

To become a secondhand man is not liberation. Liberation is to become a firsthand woman --and man and woman are equal because they are two halves of one whole. In the East you will be surprised to know that even though all the men have misbehaved with women, the women have managed to keep all that is beautiful.

There is an ancient story, a true story....

A man was continuously going to a prostitute. The woman knew it, but it was against her grace to raise the question, so she never mentioned it. She never asked the man, "Where have you been?"

She served the man, she took care of him. And when he was dying he asked his woman, "You are the only one, the only solace in my life. Knowing everything you have never asked me, `Where are you going? Why do you come so late in the night? Why do you come drunk in the night?' And still, you continue your whole life serving me as if nothing wrong is happening. I can only ask you to please carry my body to the prostitute's house --I want to see her one last time."

And the wife carried the man's body to the prostitute's house. The prostitute could not believe it. She fell at the feet of the woman.

The woman said, "It is nothing; I love him. If he does not love me it is not within my powers --he is free. My love is not a bondage. He asked me to bring his body to your house, so I have brought it; let him die peacefully. The man was beautiful, he never harassed me. I have loved him and you have loved him, so we are sisters. We both love the same man. You are fortunate that he loves you; I am unfortunate that he does not love me, but he respects me."

This is grace....

There is another story I am reminded of. You have heard of the great war of Mahabharata....

It was a family war. Two brothers each had sons, and it was a question of who was going to succeed. One of the brothers was blind; he had one hundred sons, he had many

queens. But the queen, that he had married first, had never opened her eyes. She always wore an eyecover, twenty-four hours, her whole life.

Her husband persuaded, her friends persuaded: "What kind of thing is this?"

She said, "If my husband cannot see, then I will not see. What is the use of seeing a sunset, what is the use of seeing beautiful flowers when my husband cannot see them?"

Her whole life she remained almost blind.

This is tremendous grace. Nobody has demanded it, and it brings a beauty of its own kind.

There are so many strong historical facts that prove the beauty, the grandeur, the spirituality, the height of the love of a woman. Man has failed, but the woman has not failed. I would like both to become an organic whole, remaining at the same time absolutely free because love never creates bondage, it gives freedom. Then we can create a better world. Half of the world has been denied its contribution and that half, the women, had an immense capacity to contribute to the world. It would have made it a beautiful paradise.

So I don't ask that they should be equal, that they should wear the same clothes, that they should behave like men, or use vulgar language because the man uses it.

The woman should search into her own soul for her own potential and develop it, and she will have a beautiful future.

Man and woman are neither equal nor unequal, they are unique. And the meeting of two unique beings brings something miraculous into existence.

Question 2
BELOVED MASTER,
WHY HAVE YOU ALWAYS EMPHASIZED THAT WOMEN ARE BETTER THAN MEN IN RULING AND ADMINISTRATION, TAKING CARE? IS THAT WHAT YOU EXPERIENCE IN YOUR COMMUNE OR IS IT ONLY A THEORY?

I don't deal in theories.
Whatever I say is a practical experience, and unless I have a practical observation I don't make a theoretical statement about it. The theory comes later, the reality comes first.
Women have not been in power for millennia. Man has always been in power, and his power has only created wars and destruction. It has not caused humanity to evolve, it has been in the service of death.
I would like women to take power. For the time being there will be difficulties because so much is repressed in a woman that it will explode. She may move to the other extreme. It is just like a man who has been fasting for ten days and then you place delicious food before him. He is bound to eat more than is needed. He may fall sick. What fasting has not been able to do, the delicious food may be able to do --he may even die.
There is an interim period which we will have to accept because of millions of years of repressed power. But this will subside; it will take some time but it will disappear.
When the woman is certain of her power she will not be revengeful, she will not hate men. This is only for a time until the whole past is erased from the consciousness of woman.

The woman is a better ruler for the simple reason that she has a more loving heart, is more human --she is more kind and more compassionate.

Then finally, there is no question of who rules. Whoever has the merit, man or woman, rules. And the basic quality of the ruler is that he should be the servant of the people, that his power to rule is not the power to torture.

So finally, it will be a mixed phenomenon. In every sphere --in the offices, in the home, in the government, in the fields --everywhere, man and woman should not be understood as separate species.

But we have to repent for the past and we have to compensate women for the past. The past has done so much harm to them --who is going to erase all that whole history from their consciousness?

In the beginning they will be suspicious. In the beginning they may burst out with all kinds of revengefulness, but that will settle soon. You cannot be revengeful to people who are compensating for the dead who have tortured you. We have not tortured them; they cannot be antagonistic to us.

It takes a little time to settle, perhaps a few years. Let men and women mix at every stage of life. From the kindergarten to the university they should be mixed, and they should be clear that they are complementary parts to each other. But they should not become similar, they should retain their individuality. They should search and find what makes them women, what makes them men, and where they are different --not in conditioning but by understanding.

We have to create a world where there is no question that somebody is superior and somebody is inferior, and that will be a far more natural world.
You can enter any house and you can immediately see whether any woman lives there or not. She has an aesthetic sense, she has a certain clarity about beauty. Man is crude; he has no aesthetic sense. He can go on living in a house without bothering how the house looks and he will be perfectly happy. Just that sensitivity is missing.

I was at the university studying --and I am a lazy man. I had my bed just beside the door so I could leave my shoes outside the door and jump into the bed. So I didn't have to worry about the whole room. I never entered the other part of the room because so much dust was gathering there.
In my class there were two girls. One was very much interested in me. She used to come every Sunday to clean my room. I told her, "You are unnecessarily wasting your time because I never enter inside the room. You can see my bed is just by the door. I simply jump into the bed, close the door and go to sleep. Why should I bother about the whole room and cleaning? I cannot do such things!"
But she said that she thought for the whole week about my room that it should not look like this.
I could see the difference when she would come and clean the room, fix the pictures on the walls, clean my books, put them in the right place. I knew that there was a great difference. It was beautiful. But I told her, "You cannot teach me. I appreciate what you do. I love it but I cannot do it."

For two years continuously she went on coming every Sunday to clean. And she was the daughter of the collector of the city so it became a great scandal in the university because she had so many servants in her house. The collector was the highest officer in the district. She was hoping that some day I would learn, but I told her it was too late. And in the night when it is dark everywhere, who bothers whether the books are dusted or not, whether the room is full of dust or not?

The woman has a sense of cleanliness, of beauty, of the right arrangement of things. In Japan the women have developed many arts. Flower arrangement... even drinking tea is a ceremony and is done in such a way as if you are meditating.

The woman can contribute immensely to making human society more delicate, more beautiful. And if women are part of society everywhere I don't think we will go to war, because whenever man goes to war it is the woman who suffers. Either a mother suffers because her son has died, or a wife will live her whole life waiting for the husband who is never going to return.

Man fights; the woman suffers. And whenever there is an invasion of one country by another, it is strange... the invading soldiers rape women as if the real purpose was not to conquer the country but to rape the women.

The woman is the loser. Either the father dies, or the husband or the son... but it is always the woman who suffers, and then she is raped, brutally raped. Those soldiers cannot make love, they can only rape.

So my idea is for the woman to keep her uniqueness. We don't want secondhand men; it is insulting.
The man also should keep himself unique. Men and women should melt and merge into each other, not as contradictories but as complementaries. That will change all the qualities that they had separately. The woman will become more strong, the man will become more sensitive, because now they will be functioning together as one unit.

Okay?

The Sword and the Lotus

Chapter #6
Chapter title: All is
25 January 1986 am in

Question 1
BELOVED MASTER,
WHO ARE YOU?

I am not a messiah, nor a prophet, nor a savior. I am simply a human being, with a little difference that you are not awake and I am awake. You can call me the awakened one. I emphatically deny the role of the messiah, the prophet, the savior, for specific reasons.
My understanding is that nobody can save anybody else -- the very idea is insulting. And if somebody can save somebody, he can also drown him, because both the capacities come together. I am not a prophet, representing

God, his message. As far as I am concerned existence is divine, but there is no God as a person. It is a quality of creativity, but not a creator. So the people who are creative are more religious than the people who go on praying in the churches, in the temples, in the synagogues to a God above in the heaven which does not exist. They are simply befooling themselves.

I am not a messiah especially sent by God. In the first place there is no God to send anyone. In the second place, for the argument's sake, if there is a God who can create the whole creation, he need not have these mediocre messiahs to change people. He can do it himself. All these people who have been trying to be messengers of God, incarnations of God, the only begotten son of God... may not be bad people. They may be good people; their intention may not be bad. I never suspect their intention, but they are utterly wrong. And because of these people, humanity has suffered tremendously.

I want human beings to understand that they have the capacity to fall in their consciousness to the lowest level or they can rise to the highest pinnacle of consciousness. They can have friends. Gautam Buddha, Hazrat Mohammed, Jesus Christ should be understood as great friends. Their advice may be of immense value, but the moment they become leaders, the moment Jesus becomes the shepherd and his followers become sheep, it is ugly; it is absolutely inhuman.

When Mohammed becomes a prophet of God, he raises himself above humanity. That is just an egoistic trip.

When Buddha allows himself to be worshipped, that his word has to be taken in deep faith, he is harming humanity. I don't belong to their category at all.

I am a simple, ordinary human being just like you. But I am aware and you are not. This is not much of a difference -- you can become aware.

I am conscious and you are not. I can show you the path just like a friend, but you have to follow the path. I cannot take you to paradise because there is none. These are all fictions created to exploit humanity -- the paradise, the hell -- because it is a simple psychology that man can be controlled by two things, fear and greed. For fear there is hell; for greed there is heaven.

It is very easy to manipulate human beings between these two poles. Nobody wants to be in hell for eternity -- everybody wants to be in heaven and have all the pleasures eternally. Naturally, if you want heaven and you do not want hell, you have to follow these people who are proclaiming themselves to be the only son of God, the only prophet of God.

Humanity has suffered for thousands of years. No prophet, no messiah, no savior has been of any help; on the contrary, they have created every kind of trouble for man. They have created different religions, and this has to be emphatically noted -- that truth cannot be organized. It is not something that a crowd attains; it is something absolutely individual. One goes to his own innermost being alone, absolutely alone, and finds it. Everybody is born to become a fully conscious being. That is my term for religiousness. To me, whatever wrong you do, you do because you are unconscious. And whatever good you do, you can do only

when you are conscious. So I reduce your whole religion and your whole morality to two simple principles: behave unconsciously and you will be doing some harm; behave consciously and you will be doing some good, beautifying life.

These people try to put themselves high above human beings for the simple reason that people have lived in a spiritual slavery. They don't want to have freedom; they want a savior to save them. They want a prophet to bring a message from God to them. They are not at all interested in taking the pilgrimage themselves, so they are happy that somebody else is doing it for them on their behalf. And the people who are pretending to be all these things are enjoying great ego numbers. They may have been good people, but deep down there is a subtle current of ego which cannot be denied.

I don't have any ego.

I just want to be in the crowd, in the people, just like them. And perhaps this is the only way to help them. When somebody is so high that you cannot reach even to his feet, you start thinking this is an experience for special people. You are not the only begotten son of God, you are not the last prophet, you are not an incarnation of God. But this distance gives them a chance. What can they do? You are crawling on the earth -- the distance is too much, it will take lives for you to come close to them. It looks logical, and at the same time they can enjoy the speciality which even kings and emperors cannot enjoy.

The future of religiousness is the future of people like me who have no ego trip, who are not creating any distance; on the contrary, who are destroying all distances and

becoming as simple and ordinary as everyone. Then I can take your hand in my hand. And if I know the way, we can walk on the way hand in hand.
And remember, finally, that you will not be obliged to me; on the contrary, I will be obliged to you that you allowed me to hold your hand, because I was so full of my experience, my ecstasy, my religiousness, my truth, that I wanted to share it. By sharing it grows.
The more you share your inner experiences, the more you find them. It is an inexhaustible source.

Question 2
BELOVED MASTER,
HOW CAN A CHRISTIAN BEST UNDERSTAND IT? WHAT IS YOUR UNDERSTANDING ABOUT WHO JESUS WAS AND WHAT HE ADVOCATED?

The question has many implications. First, the Christian remaining a Christian cannot understand me. His Christianity will be the barrier in the same way as Hinduism will be the barrier for a Hindu, and Buddhism will be the barrier for a Buddhist, and Islam will be the barrier for a Mohammedan.
What is Christianity? It is a certain belief system, it is not an experience. It is a kind of prejudice. You have been brought up in such a way that you are conditioned to the Christian view of life. If you want to understand me, that conditioning of Christianity will prevent you. It will go against it, because I don't believe that there are any religions. I know that there is only one religiousness. You are coming with set formulas, a catechism, with faith, with

belief -- and my whole approach is scientific not superstitious.

I would like you to doubt all your beliefs, because a belief is just to cover ignorance. And I would like you not to have faith. Faith comes, you don't have to create it. It comes the moment you realize truth, the moment you come to self-realization. Then there is a totally different quality of faith. The ordinary faith is just a solace, a consolation.

I was given a Bible in America while I was in jail. The sheriff of the jail was a very nice person and he was concerned about what I would do for twenty-four hours there, so he thought it would be good to present me with a beautiful Bible. He brought me the Bible and he said, "You will enjoy it."

I said, "What is it?"

He said, "It is the word of God."

I asked him, "Can you make any distinction between the word of God and the word of man? -- because all these words are man's words. You are an intelligent and very gentle fellow, and I would like to remind you that Hindus think the Vedas are the word of God, Buddhists think the same about their scriptures, Mohammedans think the Koran is the word of God... There are so many contradictory scriptures claiming to be the words of God, how do you choose which is the right one?"

He said, "I have never thought about it."

And I said, "Do you know that five hundred pages in your Christian Bible are full of pornography? Have you read it from the first page to the last page? And don't tell a lie because you are holding in your hand the word of God, the Bible -- you are under oath."

He hesitated a little and then he said, "You are right. I have never read it from the first page to the last. I have read only a few pages which I hear each Sunday in the sermon of the priest."
Then I said to him, "You go through it. There are not less than five hundred pages which are sheer pornography. And if they are read and understood, the Bible should be banned from every church, from every library, from every university. Every government should make a law that the Bible is one of the ugliest scriptures in existence."
"But," he said, "there is a God."
I said, "Your very statement shows you are not certain of it, you have no experience of it. You have not encountered him, you have just been repeating like a parrot."

Each generation goes on giving its own conditionings to the new children. And the children cannot doubt, cannot ask... and this whole circus goes on continuing.
Do you know that there are religions that don't have any God? Buddhism and Jainism don't have any God, and for a very logical reason, almost irrefutable. They say: If everything needs to be created... That is the argument of the theist, that everything has to be created. So this whole existence cannot come out of nowhere, it has to be created -- we need a creator. Jainism and Buddhism say: We accept your premise, but then we ask if God is there, who created him? And if he can be without any creator, then your whole logic falls. Things can be there which are not created. So why go on unnecessarily from A-God to B-God to C-God? And this will lead to a regression. You will never reach to a

point where you can say that this is the last God. The question will still be haunting: Who created?
Seeing this absurdity, we accept existence itself as eternal, uncreated -- there is no God.
We experience that this existence is not material -- it is conscious, fully conscious.
If a Christian wants to understand me, first he has to put his Christianity aside so that he can hear me directly without his Christianity interfering. Otherwise it is the same -- Christian or communist, Hindu or fascist, they are full of their own ideas for which they have no foundation, for which they have never looked. They have simply believed. And all the religions teach belief. Religions call themselves faiths.
And my approach is scientific. Science says doubt, go on doubting until you have eliminated all that was not right and you have come to the last thing which you cannot doubt. Its very existence, its very experience, creates a rapport between you and it. That is faith -- not something acquired, but something encountered.
So certainly a Christian can understand me, but he will have to unload himself of his Christianity.
As far as Jesus and his teachings are concerned, the first thing to be noted is he was never a Christian. He was born a Jew, he lived as a Jew, he died as a Jew. His whole life's effort was to be accepted by the Jews as their long, long awaited messiah. He had never heard the words `Christian' or `Christ'.
It is a very strange phenomenon that Christians are worshipping a Jew who for his whole life was teaching only one thing -- that he should be accepted as a Jewish

messiah. It was only three hundred years after his death when the Hebrew statements of Jesus were translated into Greek, that `messiah' became `Christ' and the followers became `Christians'.

Jesus was never aware that he was creating a new religion. Certainly he has a few very beautiful sayings, but not many compared to people like Lao Tzu, Chuang Tzu, or the seers of the Upanishads. They are very small in number, but they only look beautiful. I will have to analyze a few sayings so that you can understand what I mean.

He says, "Blessed are the poor in spirit because they shall inherit the kingdom of God." This is a kind of opium for the poor, because it promises them, "After death, you will be received with great rejoicings. Your only great spiritual quality is your poverty." And against it he says, "A camel can pass through the eye of a needle, but a rich man cannot pass through the gates of heaven." This is how the poor have been kept poor -- hoping for something to happen after death. The rich have never bothered about all this nonsense -- and I think they are right. If you can manage to be rich here -- which is God's world according to the Christians -- then why can you not be rich in the other world which is also God's world? There is no logic in it. And the people who are beggars here, why should they be beggars here in God's world? And why should they be called blessed? If they are blessed, then the whole earth should become poor, beggars. Perhaps that is happening today. The whole earth is becoming more and more poor. More and more population, hungry people, starving people dying in Ethiopia -- almost one thousand people every day.

The ordinary poor will be far back in the line; Ethiopians will be received first.
And this is a long history. How many poor people have lived here? So God's paradise will be full of beggars and poor, uneducated, uncultured, uncivilized... And poverty is the root cause of all crime. It is not a blessing, it is a curse. But when Jesus says it to the poor people -- and, in fact, he had no approach to the rich -- he is giving them a great consolation. These consolations are dangerous.
Karl Marx is right that these messiahs and prophets have given opium to the people so they will not see the reality and remain in a hallucinatory world. No, the poor are not blessed! They are suffering. And you have some nerve to say that they are blessed.
We know perfectly well that the rich are making their way to success here. They know all the ways of how to succeed. They have lived all the luxuries, all the comforts, all that this world can provide. In fact they are perfectly trained. This life has been a school, and they are the right people to enjoy paradise. What will the poor do there? They will be absolutely unprepared. They will not be able to understand what has happened. If God is so compassionate, then why is he so cruel here?
Jesus says, "If somebody hits you on one cheek, give him the other cheek." A beautiful saying, but just a saying.
I have heard about a Christian saint who was continuously talking about this beautiful maxim....

A man -- a wrestler, very strong -- one day stood up and hit the saint on one cheek. Naturally, according to his own

philosophy, he gave him the other cheek. The wrestler hit him on the other cheek even harder.
This was not mentioned in the Bible -- that when you give the other cheek what is going to happen? And immediately -- the congregation could not believe it -- the saint jumped over the wrestler and started beating him as hard as he could.
The wrestler said, "What are you doing? You are a Christian saint. Your whole teaching is to give the other cheek when you are hit upon one -- and you are beating me...!"
He said, "Yes, because there is no third cheek. Now I am free. Jesus talked only of two cheeks. About the third he has said nothing -- and there is no third cheek anyway. So now you have to take not only my philosophy but my anger, my violence too. I have been suppressing it for my whole life. You may be a wrestler, but my violence and my anger are far bigger. I will kill you."

Friedrich Nietzsche has made a very significant comment. He said: "If somebody hits you on one cheek, hit him on his cheek as hard as possible. Don't give him the other, because that is insulting."
When somebody hits your cheek and you give him the other, you become superhuman. You reduce the person to a subhuman species. The maxim is beautiful, but the implications are very, very significant, that is true. I agree with Friedrich Nietzsche, not with Jesus Christ, on this point. Nietzsche says, "Hit him, so that you both remain human. Give him the respect of being a human being. Don't pretend to be a god. That is ugly and egoistic."

Jesus says, "Love your enemies just as you love yourself." But Jesus has never told the people to love themselves. In fact, it is not only Jesus, but all the religions have told their people to hate themselves. That's how austerities have come into the world. Torture yourself, fast, remain hungry, remain naked in the cold, move barefoot in the forest... All the religions have been teaching only one thing: hatred towards yourself. They have not said a single word about self-respect. And just look at what the Christians have done. They have done all kinds of cruelties to themselves. In Russia, there was a big sect, the most respected. They cut off their genitals. And the women were not going to be defeated -- they started cutting their breasts. They were respected highly because "they are really people who have gone beyond sex."

There are Christian sects which use shoes with nails penetrating into their feet and keeping their feet continuously wounded, blood flowing... And those wounds cannot heal, because those nails are always there. They have belts of the same type and those belts are worn for their whole lives. You lock them and throw the key into the ocean or in the river. And they have nails, reaching to the belly, to the back, and they are continuously creating a fuss... and these people have been respected...!

If this is self-love, then what does the maxim, "Love your enemies the way you love yourself," mean? You don't love yourself. No religious person loves himself. He loves God -- who does not exist -- and he hates himself, because religions have conditioned his mind that everything you do is ugly. Sex is ugly, eating food with taste is ugly... even taking a bath is ugly because you are decorating your body.

Washing your mouth, your teeth, is ugly...! If this is all that self-love means then please don't do it to your enemies. Don't do it to your neighbors -- Jesus says, "Love your neighbors just the way you love yourself."

The maxims on the surface look very beautiful, but the implications are not very beautiful. And his whole life Jesus pretends that he is the son of God -- the only begotten son of God. Now this is crazy. Then what are all these people in the world who all call God, "Father"? You should not only call Jesus the begotten son.

I always wonder what happened, because before Jesus was born eternity had passed. And after Jesus also, two thousand years have passed... Has God started using birth control methods? Why not a second son? And if God is using birth control methods, then what are people like the Vatican pope, Mother Teresa and other missionaries doing? They are teaching people not to use birth control because these children are given by God. If he is satisfied with one, why should he burden his poor people... perhaps to make them more blessed with a dozen, two dozen children?

And see the point: in the Christian trinity, God is there, Jesus the son is there, and the Holy Ghost is there -- but there is no woman. What kind of family is this? Why has the woman not been taken into the family? It would have been a beautiful unit. God the father, the woman mother, and the son -- exactly a right family for today.

But what is this strange fellow the Holy Ghost doing there? And how does God manage to produce a son without a woman? Is this Holy Ghost bisexual? But just to avoid the woman, all the religions have done that to women.

God made man -- according to Christianity -- with mud, humus. That's why he is called a human being. Why could he not make a woman also with mud? Was mud such a problem? So scarce? No, he created the woman by taking a rib out of the man. And out of the rib of the man he created the woman. This is really deeply disrespectful, and one cannot conceive that women should be made from the rib of a man.

It shows many things. It shows that the woman is just a small part of the human body; she cannot be equal. How can a rib be equal to the whole man? To reduce her completely, the strategy has been used in the story to make her out of a rib; otherwise there seems to be no reason. Why should she not be made equal?

Again... the Devil is in the story! He persuades Eve, not Adam. It is the woman, Eve, who is the source of Adam's fall. She has to be condemned because she led Adam into a world of sin. But why did the snake not speak to Adam? Why choose Eve? These are small strategies to reduce women and make men great -- to create in women an inferiority complex.

And what certificate has Jesus got to say that he is the son of God? What proof has he got? Christians say that his miracles are his proof. But if you look into the miracles, you can understand one thing very easily. He creates as much food as thousands of people need from a loaf of bread; he changes water into wine, he walks on water, he heals the sick just by his touch... he even raises a dead man, Lazarus, back to life. If any man was doing all these things, do you think no contemporary book would mention it? No

contemporary Jewish literature has any mention of Jesus or of his miracles.

And do you think a man who can do such things will have only a small following of idiots? Someone is a fisherman, someone is a farmer, someone is a woodcutter, uneducated, uncultured.... These are his twelve apostles. Not a single rabbi, not a single scholar, not a single professor, not a single man of any integrity is his follower -- and he is doing all these things...! If somebody was doing it here in Kathmandu, the whole of Kathmandu would be there -- even the king would be there. It would become the event, the most important in the whole of history.

No, all those miracles were invented by the disciples after Jesus' death. The man who was doing all these good things was a Jew. Can you conceive that the Jews would ask for him to be crucified when they were given a chance that of the three men going to be crucified one could be pardoned, according to the convention? And even the Roman governor-general was thinking Jesus would be asked for, because he was a simple man, and only thirty-three. But the whole crowd shouted, "We want Barabbas" -- and Barabbas was a born criminal. He had committed seven murders. He had committed every kind of crime, and the Jews asked that Barabbas should be released. Nobody asked for Jesus, not a single voice.

It is absolutely unimaginable that a man who was doing all these good things to the people had not impressed them. Raising the dead to life did not leave any impact on the populace. He had healed thousands just by touch, the blind had got eyes, the lame had got legs... Even in the twentieth century this man would have been most spectacular and

would have been thought to be the man of the century -- not only of the year. But not a single person asked that he should be saved, and instead they asked for Barabbas. The whole thing is that Jesus was a nice man, but something was loose in his head, otherwise he would not have claimed to be the only son of God. Only mad people do that. A sane person will simply state what he is. Only insane people try anything... So unless a Christian puts his Christian conditioning aside I don't think there can be a communication between me and him.

Question 3
BELOVED MASTER,
CHRISTIANITY IN THE UNITED STATES TODAY IS MOVING TOWARDS MORE LITERAL MESSIANIC THINKING. DOES THIS CORRELATE WITH THE HINDU EXPECTATION OF THE TENTH INCARNATION OF VISHNU? WHAT IS YOUR PLACE IN THIS? DOES YOUR MINISTRY IN LIFE HAVE A MESSIANIC CHARACTER?

No. I just want to be myself, not a mission. I hate to use borrowed clothes -- how much I must hate to have borrowed souls?
What is happening in America is really not messianic Christianity. It is a fanatic movement headed by President Ronald Reagan who is a fundamentalist Christian. And the reason is, up to now communism had a message, communism had a philosophy, and capitalism had no message and no philosophy. On that point America was losing. Now the underground movement...

I have been five years in America, and what I have seen is that America is becoming more and more fanatically Christian to encounter the fanatical communists. It is just a hypocrisy to call it a democracy. It is a Christian kingdom, and it is better to name things exactly what they are -- it helps immensely.

Now the fight is between communism and Christianity. That is a great turn, but it has nothing to do with the Hindu expectation of Vishnu's incarnation.

All these expectations have been carried by all the races. Jews are still waiting for the messiah to come. And strange, when he comes they crucify him. And anybody after him has not made any claim, knowing well that they will crucify him. The psychology behind it is very clear: the messiah has always to be coming, but not to come. It has to be a hope in the future; it keeps people hoping. And if the messiah comes, it destroys the hope, it destroys the future.

Communism has a philosophy which is godless, soulless. It is absolute materialism. Now America is trying Christianity with God, with soul, with all kinds of spiritual garbage to encounter Russia. The whole of America is gripped by the Christian fanatic. I had to leave America because of this fanaticism. They could not tolerate me because I will say only what I can see, I can feel, I can experience. I accept Jesus as a nice man, but I cannot deny that he has a crazy mind. He was a crackpot.

The American situation right now is absolutely irreligious. It is a very strange phenomenon: eat, drink and be merry. Rather than giving it a Christian color, it will be good to call it an epicurean country. On the other hand, in Russia, seventy years after the revolution, they have been

repressing religion, all search for truth, all search for something higher than ordinary life.
A great effort has emerged so that man cannot actualize his potential. But you cannot do it forever.
You will be surprised... I have my sannyasins in Russia, and their number is increasing every day, although the Russian government is persecuting them. But they are immensely excited by the adventure that meditation can bring you more consciousness, that the soul is not nonexistential, it can be experienced. So seventy years of repression is going to explode any day, and Russia can become one of the greatest religious countries in the world. In America, just the opposite is happening: there is no religious repression, but people take Christianity just as a formality. Nobody reads, nobody goes to church except very old women who have nothing else to do. Churches are empty or are for sale. America is very materialistic. Philosophically it may pretend anything, but it lives with matter; its real life is materialistic. And as far as these messiahs of the Jews coming, and Jesus Christ who will come back again, and Krishna who says that he will come whenever you will be in misery... what more misery does he want?
These are all hopes to keep people going. Nobody comes again, particularly people who have become enlightened. Even if they want to come again, they cannot. Buddha cannot come back again. So his statement that he or anybody else who is awakened will be coming back can only be taken symbolically. The quality of awakeness is the same. It does not matter what body the awakening happens in.

Vishnu is a mythological figure. He is not a historical figure. But Hindus have been waiting that some day Vishnu will come and everything will be right. This is such a fraud. It is better to tell people, "Nobody is going to come to help you. If you want anything to happen, do it. Except you, the whole existence is silent."
But it hurts. The hope is very sweet. My whole effort is to bring you down to the reality. And the reality is that nobody is going to solve your problems, nobody is going to give you a utopia, nobody is going to change your misery and suffering and anguish. It is you -- if you want and decide to, you can change it. Each individual has to take the responsibility on himself.
Up to now, we have been shifting the responsibility onto messiahs, onto saviors, onto prophets. No longer.

Question 4
BELOVED MASTER,
WHAT IS THE MAIN PURPOSE OF YOUR LIFE?

There is no purpose. The whole idea of purpose is mundane and illogical. You will have to come to a point where you will have to say there is no purpose. Life is a perfect point. Life is an overflowing of bliss, truth, love, but not purposeful; it is not a commodity.
If I speak to you, I enjoy it. If I help you, I am grateful to you that you accepted my help; you could have rejected it. As far as I am concerned, I am fulfilled, I am utterly contented.

Purpose is when you are discontented, when you need something, when you want something, when you want to reach somewhere.
I don't want to reach somewhere.
I am already there and so full of joy and so full of love and so full of song that I want to share it. This wanting is not a purpose, because I don't want anything in return. It is simply like when a roseflower opens and releases its fragrance.
I am reminded of Picasso....

He was painting by the seabeach. A man watched him for a long time, and then he approached him and said, "Sir, I don't want to disturb you. I just want to know one thing: what is the purpose of your painting?"
Picasso said, "It is strange. You don't ask the flowers, `What is your purpose?' You don't ask the sun, `Why do you rise every morning?' You don't ask the stars, `What is your purpose?' You don't ask the ocean, `What is your purpose?' Then why do you torture a poor man like me? I am not doing any harm. I am simply playing with colors on this canvas. I don't have any purpose. Just enjoying myself... this salty breeze, this beautiful morning.... I have so much sensitivity for beauty that I want to bring it out so that others can share it. There is no purpose."

All the religions have been teaching that life should have a purpose. They are reducing life as a means to some end -- which is ugly. Life is an end unto itself. To be alive, to be fully alive is enough. There is no goal, there is no purpose. Just here and now, all is. Nothing is missing.

I don't have any purpose, because life has no purpose. Those who have purposes in life, are going against life. Life is a let-go. You are not swimming against the current, you are simply floating with the river wherever it leads. So wherever I reach, I am fulfilled. Or even if I am drowned, I am fulfilled. The purposeful mind is a very mundane mind.

In my childhood I had a beautiful river by my village. And my tailor was in great difficulty, because I had to force him to make as many pockets on my dress as possible. He said, "But you go on telling everyone that I am your tailor, and if they see all these pockets they will think I have gone mad. So if you promise me that you will say that the tailor across the street is your tailor, I am ready. But don't mention my name to anybody." He said, "And for what do you need so many pockets?"
I said, "You will not understand. You can ask my father." The need was that around the river there were such beautiful colored stones, so shining in the sun, that I would collect them and fill all my pockets. I would come home, and my mother would be very angry: "You spoil your dress. You make a mockery of all of us having so many pockets. Nobody has ever heard... your dress is just pockets and pockets. And then you come with all kinds of useless stones. What is the purpose of these stones?"
I said, "I have never thought about the purpose -- I love them." And that was enough.

I love life, but there is no purpose.
I love people, but there is no purpose.

I do everything that my love wants me to do, but there is no purpose. It is sheer joy being shared. And the moment you start sharing, purpose disappears.
Purpose is a business world.
Sharing takes you to a different world. And my sannyasins particularly should remember that their life has to be a sharing, not a purpose.

Okay, Maneesha?

The Sword and the Lotus

Chapter #7

Chapter title: The ecology of existence
25 January 1986 pm in

Question 1
BELOVED MASTER,
WHAT IS SHAKTIPAT, THE TRANSMISSION OF SPIRITUAL ENERGY?

The most fundamental thing to understand is that materialism is dead, that matter no longer exists. All that exists is energy.
The energy in a rock is the lowest form, the most dormant, the most closed, most asleep. Then there is the world of plants, trees. They have opened up a little. They are available to existence more than a rock. They communicate with the sun, with the moon, with the stars -- and this communication is communication of energy. They take

energy; they give energy. And this is the whole ecology of existence -- a tremendous interdependence. In every possible way, there is a delicate transference of energy happening everywhere.

Man breathes out, and he is breathing out a certain energy which we call carbon dioxide; it is not matter. He breathes in -- again another form of energy, oxygen. The trees do just the opposite: they exhale oxygen; they inhale carbon dioxide. This is how the balance is maintained.

In millions of ways energy is moving through different organisms. And higher than plants are the animals which have the capacity of movement. There is a link: there are plants which cannot move, and there are plants which can move a few feet; there are animals which can move miles, and there are birds which can move thousands of miles. This movement makes their energy dynamic.

These are developments of energy. Above all are the human beings, who have energy which has life, movement. But few of them can attain to consciousness, which is the most developed form of energy. And the way of consciousness is exactly the way of a river. It goes downwards following the path of gravitation.

The device you are asking about is an ancient device. I have used it, but not for six years because I have refined the device to better forms, to more invisible transformations. The device is absolutely dependent on the disciple, and in that discipleship you cannot use the word `friend'. The word `friend' can be used only with my refined techniques. The old device has to use the master and the disciple. The disciple had to surrender totally, had to become vulnerable, had to be open -- risk all and have faith. If the master is an

authentic master then his touch, particularly on the forehead between the two eyes where mythologically in the East we have visualized a third eye... If he puts his bodily contact on the third eye, and the disciple is absolutely available, surrendered, ready to receive, then the energy from the master's being starts flowing. The master loses nothing because the more he gives, the more energy is poured by the cosmos itself into his being. He is rewarded immensely. But he cannot do anything if the disciple is just a little bit reluctant, a little bit closed, a little bit afraid, not surrendered totally. Then nothing will happen.

The tika on the third eye -- just by the way, I remembered that in the East women have always used, or have been recommended by men to use it -- is a red round mark exactly on the spot where the third eye is. They have persuaded the women, "This is the sign of your being married." But the truth is something else. It is again the long history of creating woman as a slave to man. The red mark on the third eye is preventing the woman from receiving the energy from a master. The color of energy is red, and the tika that has been recommended for the woman to put on her forehead is also red.

Colors work in such a way that if you have a red spot on your forehead, all colors will be absorbed except red. The red will be sent back. So what we see in the world is a very strange phenomenon. When you see somebody in blue clothes, the reality is those clothes are not blue, they are reflecting back the blue color. They are absorbing all the six colors of the rainbow from the sunrays, but not accepting the blue. Because the blue is not accepted, it falls

on your eyes and you see the color of the clothes as blue. But it is very illusory -- those clothes are not blue.

And this was a strategy used for thousands of years in India. It shows that they knew how colors function. To put a red mark on the third eye means all colors can be absorbed, all kinds of energies can be absorbed, but not the energy that has a red color. The energy of the master has a red color; it is the color of blood, it is the color of life, it is the color of warmth.

To prevent women from becoming disciples or, even if they did, not allowing them the privilege of being a disciple, a very cunning strategy has been used. So if you like the tika, use any color, but don't use red. It looks beautiful, but use the whole spectrum of colors except red.

When the master touches the disciple's third eye, if the disciple is available -- and that is a great if, which rarely happens -- then suddenly a flow of warmth, life, consciousness starts hitting the point which for specific reasons we have called the third eye. It is the point that, if it opens, makes you a seer. Then you can see things about yourself, about others more clearly, more transparently -- and your whole life will start changing with this new vision.

But I have not used the method of shaktipat for six years because I felt there were some flaws in it. First, the disciple has to be in a lower state than the master -- which I don't like. Nobody is lower here; nobody is higher. The disciple has to be just a receiver. He cannot contribute anything to it. He becomes dependent also, because only when the master touches him does he feel full of energy, full of joy, but not otherwise.

Secondly, the very idea of surrender is basically difficult, and to ask for total surrender is to ask for the impossible. We should think in human terms. We are dealing with human beings, we should not ask something which they cannot do. And when they cannot do something and are condemned, they start feeling guilty that they are not open, that they are not totally surrendered, that there are doubts in their mind. So guilt is created. Instead of surrender you have created guilt.

For six years I have been trying to find more refined methods, and I have found them. Perhaps they have never been used before, but they are more civilized, more cultured, more human. For example, when I am speaking to you I am not asking you to surrender, I am not asking you to be open, I am not asking you for anything. But just listening to me, all this happens automatically -- you don't have to do it.

Energy is not something physical, that you have to touch the person. It can happen just by looking into the eyes of the person. It can happen just by your gesture, or just in the silence between two words. This way nothing is asked and yet it is more easily available.

Secondly, the disciple need not be a slave, a spiritual slave. He can be a friend. And my feeling is you can trust a friend more than you can trust anybody else.

Friendship is the highest flowering of love, where all that is primitive in love has been dropped and only the perfume remains. And the perfume can reach without any physical connection. In these six years I have seen it happening again and again on a vaster scale. Neither are you waiting

for the energy, nor are you preparing for the energy -- unexpectedly, it comes as a surprise and fills your heart. In the old method surrender is asked; in the new method only a loving friendship, which is more human, more natural. In the old method surrender had to be the basis of all. But remember, whomsoever you surrender to, you will carry a grudge against him. It is not just a coincidence that Judas, one of the most prominent disciples of Jesus, betrayed him. Mahavira's own son-in-law betrayed him. Buddha's own cousin-brother, Devadatta, betrayed him. It is not an exception, but a rule. These people may have surrendered, but some reluctance must have been there. For example, the case of Judas.... He was more educated, more cultured, more philosophically knowledgeable than Jesus himself -- and he had to surrender and he had to have faith in a man who knew less than him. Something was going on and on inside him, biting -- "Something has to be done. A revenge has to be taken."

Mahavira's son-in-law.... In India it is the tradition that the son-in-law is very much respected; even the father-in-law has to touch his feet. The only daughter of Mahavira became a sannyasin, and so the son-in-law thought that as a matter of course he would be the successor to Mahavira -- "Who else can claim?" There was a time Mahavira had even touched his feet!

But Mahavira did not want this because there were wiser, more enlightened people in the commune. He refused the son-in-law, saying, "It is not a question of relationship, and the moment you became a monk you should have forgotten this relationship."

He rebelled against and betrayed Mahavira.

Then Mahavira chose another person who was the most learned, most charismatic, and a very influential orator. Goshalak had tremendous power in many ways, over many kings. But Goshalak became accustomed, took it for granted, and started throwing his power over others, saying, "I am going to be the successor of Mahavira."
A very beautiful story...

Goshalak and Mahavira were both going for their daily begging. They passed a very newly sprouted plant. Goshalak said to Mahavira, "Lord, you say that everything happens according to a certain law of karma. Now, can you say about this plant -- will it survive or not? You are omniscient, you can see."
Mahavira said, "It will survive, and will become a very big tree with great foliage."
Goshalak went to the plant, pulled it out, threw it away, and said, "Now we will see how that tree grows with a great foliage."
Mahavira simply smiled, and they walked to the village. Meanwhile, there was a great cyclone... rains. When they came back, Mahavira showed him that the plant was standing up. The cyclone and the rains had changed its position. It was again back in the soil. And Mahavira said, "Goshalak, do you want to try it again? This plant is going to become a great tree, with great foliage -- a beautiful tree. You cannot change its course."
Goshalak became so angry. Mahavira had second thoughts, that this man was not the right man: "If he suspects my approach to life, my whole philosophy, then he cannot be my successor."

The moment Goshalak found that he was not going to be the successor, he immediately rebelled, taking five hundred sannyasins of Mahavira with him. He proclaimed himself to be the real master, and Mahavira just a fraud.

My own insight is that these people had surrendered, but some part of their being remained unsurrendered waiting for a revenge, waiting for an opportunity -- and sooner or later the opportunity comes.

I am not very much in favor of the old strategy. I have used it because that was the only strategy that was available. But slowly, slowly I saw its drawbacks, its flaws. It may help a few, but it has harmed many more. Since then I have been trying to find more subtle, more human, more invisible ways. And I have found them and they are working, they are working tremendously. I can do the same just by speaking to you. I can do just the same by my silence. I can do the same just by my presence.

And I don't ask you for anything. Whatever I am doing, if you get involved in it -- which you are going to be...! If you are listening to me, you are going to get involved in it. If I am looking at you, at that moment you cannot think of anything else and something transpires and you become aflame. It is more delicate and more suited to the higher layers of consciousness.

In this reference the word `friend' can be used, but not in the first reference. That's why I have been insisting on the word `friend'.

I don't want to be betrayed by you.

I don't want any Judas, any Goshalak, any Devadatta. And if I am not presenting a higher status than you, there is no need to betray.

I have been just a friend on the way, walking together -- nobody higher, nobody lower. We just liked each other and walked together! And as we walked together, the liking became love. As we walk together we come closer and closer and the energy transfers itself.

This is something new that has never been said before, and never been attempted before. I want to make it a clear-cut line that divides the history of spiritual slavery from spiritual freedom, where the master is so confident of his authority he need not pretend to be higher. Do you see the point? Whenever somebody pretends to be higher, he himself is suspicious of his highness, he is suspicious of his authority himself.

Only a real master can be humble.

Only a real master can be human.

The old ways of religion -- all the ways have to be abandoned. We have given enough time for them; they have not succeeded in transforming humanity. Now we have to work in a different way, in a new way.

My feeling is, there are millions of people in the world who want to be transformed but who do not want to be humiliated before a God, before a master -- who have some self-respect.

I am opening the door for all those people who have some self-respect. We will not touch their self-respect. It is perfectly okay. If it disappears on its own accord and leaves a better consciousness within you, that is for you to decide.

Question 2
BELOVED MASTER,
MANY OF YOUR DISCIPLES SEEM TO HAVE FOUND A PARTNER FOR LIFE. IS THIS NOT CONTRADICTORY TO YOUR STATEMENTS ABOUT LOVE, RELATIONSHIP AND LET-GO?

It is not contradictory. It is absolutely consistent. When I say that your love should be a let-go, I mean it should not be something forced, it should not be something dependent on law, on social conventions. I mean that the only binding force between two lovers is simply love, and nothing else. This love may go a long way; this love may not go a long way. This love may go the whole life; this love may be finished tomorrow. That's what I mean by let-go.
There are people who want licentiousness. That is not my meaning of let-go. I am not saying you should go on changing your partners every day. Again that will be forced. That would be moving from the one extreme of marriage that you cannot change the partner, to the other extreme that you have to change your partner.
What I said was let it be a freedom. If you want to be together it is perfectly beautiful, the day you want to depart, depart lovingly, with gratefulness to each other for all those beautiful moments that you have given to each other.
The departure should be as beautiful as was your meeting. It should certainly be more beautiful, because you have lived so long together, you have grown roots into each other although you are deciding to leave. But the memories will haunt you. You have loved each other. It does not matter that now you feel it is difficult to be together, there

was a time you wanted to be together for lives. So depart without any conflict, without any quarrel -- you were two strangers who met. Again you are becoming strangers with a great treasure that happened between the two of you. You have to be grateful to each other while departing.

But if the love continues, I have not said that you have to break it. I have said you have not to do anything against it. If it goes on for your whole life, until your grave, that too is good. And if it lasts only for one night, and in the morning you feel that you are not for each other, but still you gave a beautiful night to each other, you have to be thankful for it.

The questioner has misunderstood me. The questioner thinks that I am telling my people, "Change your partners as quickly as possible." I am not saying that. I am simply saying, as long as love is the only binding force, be together. The moment you both start feeling that something has become past, that it is no longer present... you can drag on, but it will be deceiving each other. It is ugly to deceive a man you have loved; it is ugly to deceive a woman you have loved. It is better to be honest and say, "This is the time we should separate, because the love has gone and we are not capable of holding love."

There are things which come and go on their own accord. When you fell in love with someone, it was not you -- you had not decided it. Suddenly it happened; you could not have answered why it happened. You can simply say, "I found myself in love." Just remember the first meeting, and also remember the way love comes -- in the same way it goes. One day, suddenly in the morning you wake up, and you find the love has left. The husband is there, you are there, but something between you that was a bridge, a

constant flow of energy, has disappeared. You are two, but you are alone and the other is alone. That "together" is no longer there, and the mystery that was keeping it together is not in your hands. You cannot force it to come back. Millions of couples are doing that -- hoping that perhaps it will come back, hoping that praying may help, going to the church may help, getting somebody's blessings may help, some marriage counselor may help... but nothing is going to help.

Even if in some way you can catch hold of the same man again, you will find he is not the same man, and he will find you are not the same woman. It is better to become strangers again. What is wrong in it? The day when you were strangers, nothing was wrong. The day when you did not know the woman, did not know the man, everything was good. Now again that has happened, you are again strangers. Nothing new has happened. You should have been aware from the very beginning that something mysterious came in. You did not bring it in -- naturally, it can go any moment and you cannot hold it back.

So as a conclusion: all depends on love. If it remains a long time, good. If it remains only for a few moments, that too is good because love is good. The length is meaningless. It is possible to have in a few minutes more intensity of love than you can have in a few years. And that intensity will give you something of the unknown, which so many years will simply dilute. So the length is irrelevant, the depth is the only thing to be thought about.

While you are in love, be totally immersed in it. And when it is gone, say goodbye and be totally finished with it. Don't let the idea linger in your mind. There are many strangers

available in the world -- who knows? Love has left you simply so that you can find a better stranger.
Life's ways are strange. Trust life. You may find somebody who proves to be a tremendous love, and then you will see that your first love was nothing compared to it. And remember, some day this love will also disappear. But trust the life which has been giving you gifts again and again without asking. Remain available.
The world is so full of beautiful people; there is no scarcity. And every individual has something unique which nobody else has. And every individual gives to his love a color, a poetry, a music that is his own, and that nobody else can do.
So if we trust life -- and that is my basic assumption, to trust life because we are born of life, we are children of life. Trust life.
Life has never betrayed anyone.
Perhaps you have passed through one class and you have to enter into a second class, a higher grade, a more delicate love, a more sophisticated phenomenon -- who knows? Just keep your heart open, and life never never frustrates anybody.
So there is no contradiction in it.

Okay, Maneesha?

The Sword and the Lotus

Chapter #8

Chapter title: Truth is not far away
27 January 1986 pm in

Question 1
BELOVED MASTER,
WHY ARE YOU SO WIDELY MISUNDERSTOOD?

It is the way of human progress. Whenever there is someone who says something against the tradition, against the establishment -- political or religious -- he is bound to be misunderstood. But that is not something new.
You can look as far back as possible and you will always find a few people being misunderstood. But those are the few people who have brought you to civilization, to culture; you owe all your consciousness and growth to that small group of people.
Socrates was misunderstood. We do not know the people who misunderstood him. We do not know the judges who pronounced his death sentence; they have all been forgotten. But Socrates' name will remain till the last human being remains on the earth, for the simple reason he stood against the whole mob, the whole old traditional, superstitious mind, single-handed.
It is easy to kill a man like Socrates but it is difficult to kill his spirit; it is absolutely impossible to destroy his argument.
Socrates was poisoned, but his argument, his statement about truth, still remains and has been adopted. Slowly, slowly truth gets into the hearts of man. It takes time -- traditions are very deep. They have long roots in the past; moreover, our vested interests are with the political power, with the religious institutions, and we are naturally afraid

they can destroy us. It is better to be with them; it is dangerous to be with a man like Socrates or Gautam Buddha.

I am widely misunderstood. I don't think that it is in any way disrespectful to me. This is a compliment. The more widely I am misunderstood, the better. Certainly, Socrates was not so widely misunderstood -- he was misunderstood only in Athens. Gautam Buddha was not so widely misunderstood -- he was misunderstood only in Bihar. They were not so fortunate as I am. I am misunderstood all over the world! With me starts a new era of the misunderstanding becoming so wide. But with it there is a great hope too. If there are so many people who misunderstand me, there are millions of people who love me too.

Those millions who love me, who understand me, may be silent -- that's why you hear only the voices which are against me. This has to be understood; it is part of human psychology.

Love is always silent.

The more you love, the more difficult it is to say anything. Maybe the positive people simply feel the sympathy but cannot find the words to express it. The negative people are very loud; they make much noise. That is the nature of negativity -- that it is loud, noisy, and it creates a situation that one negative person feels as if there are thousands of negative people.

Here you are listening to me -- can I ask who misunderstands me? Just raise your hands so I can see the percentage....

It is simply a confusion that there are more people who misunderstand me than people who love me and understand. It is just that lovers are always silent; they need not say anything. Slowly the noise of the negativity will die and slowly the truth is going to win.
If what I am saying is true, then there is no need to be worried; it is going to win.
If I am saying something which is untrue, then too there is no need to worry; it is going to fail by itself.
In any case there is no need to be worried. I am perhaps the only person in the whole history of humanity who has been fighting with so many traditions -- Christian, Hindu, Mohammedan, Buddhist, Jaina, communist, socialist, fascist... Nobody has been against all these. Naturally, I have created a tremendous amount of antagonism in those people whose power is at risk; they are afraid. They understand what I am saying; they do not misunderstand.
The situation is quite different. When Jesus was crucified he said to God, "Father, forgive these people who are crucifying me because they know not what they are doing."
With me the situation is different. Naturally, in two thousand years man has become more intelligent. I cannot say, "Forgive them because they do not know what they are doing." I will say, "Forgive them, but they know what they are doing. They absolutely understand; there is no question of misunderstanding."
One Christian bishop came to see me saying, "Why are you against Christianity?"
I said, "There is no question of why. I am against everybody. You are not any exception; I am against all that

is old and rotten. You are two thousand years old, it is time to give place to something new."

He brought a Bible as a present for me. I said, "If you give me a present, thankfully I receive it. But I would like to say to you that this is perhaps the only book which has more lies than any other book -- not only lies, but five hundred pages are complete pornography. If I show you the pages you will not be able to read those pages in front of your daughter or your son. And still you go on calling it the holy Bible. I cannot call it the holy Bible -- if this is holy, then there is nothing unholy in the world."

Naturally he was offended. He had no answer to it. He could not give me the answer. I said, "You can show me that there is no pornography. You know perfectly well that there is pornography, because each bishop, each priest avoids those pages when they go on reading sermons in their churches. They all know those pages -- and they are not a small number, five hundred pages. So you cannot deny it. But I can see anger in your face. So now you will go and try to create some lie against me to create misconception in people's minds. You will not say the truth, but how long can you hide it? I am going to publish the Unholy Bible -- just five hundred pages of pornography, illustrated, so that the whole world can know that this book needs to be banned in every country, in every church, in every library, in every university, and that this is not the book to be considered even religious. But this is the book which is being freely distributed all over the world, and nobody raises a voice."

So whenever you say something it hurts people's conceptions, it destroys their illusions, or hits at the very

root of their vested interests, because if the Bible is not holy, then all the churches are meaningless. Then the pope does not represent God, then the whole edifice of Christianity falls down. Naturally, they are going to do everything to protect their interests.

Just yesterday I received information from Italy -- because I was going to go from Nepal directly to Rome. I have challenged the pope many times, but he is such a coward. I finally thought it is better to go to Rome and challenge him to a public debate so that he could prove that this book is holy. And if he could not prove it then we would make a bonfire of this Bible in Vatican City itself -- "You should resign from your post and dissolve this whole nonsense of Christianity which is based on this book."

Just yesterday I got information that the pope had instructed all the newspapers, magazines, radios, that are under his power or under some other Christian influence, that nothing should be said about me if I come to Italy -- neither positive nor negative -- "because this man takes advantage of both." Whether you are for or against does not matter.

Now I can see this man understands; he does not misunderstand me. He has understood one thing: that even the negative publicity against me finally helps me, because finally the truth is with me.

His instruction is neither negative nor positive: no publicity should be given. But he does not understand that the first thing I am going to do in Italy is to proclaim to the press: "Any press who does not write about me -- positive or negative -- is just a puppet in the hands of the pope. You have sold even your intelligence. Just for a few rupees you

have become a slave. You cannot even report. And I am not saying report for me, I am saying report whatever you want to report -- let it be against me, nothing harms me."
Even if somebody reads something against me, he starts thinking about me. He starts thinking, "Why are so many people writing against one man?" He goes to the library, he looks into the bookstore, he finds some book, he tries to understand....
I have called myself the man who influences people and creates enemies -- but those enemies are of great help. Existence has a certain balance. If I can create millions of enemies, then it is bound to be that millions of friends will be created. Existence can never go out of balance, it always keeps the balance. And there are things which have to be said. The time is ripe. We cannot go on hiding lies behind beautiful theories. They have to be exposed -- that is the only way to create one humanity.
If Hinduism, Christianity, Judaism, Buddhism and all these religions can be exposed clearly to you -- that perhaps Buddha was right, perhaps Patanjali was right.... But the people who have followed them have corrupted their whole tradition to the point that it has almost gone against them. Gautam Buddha said before he died, "Don't make statues of me; don't worship me. Just follow the path that I have shown to you." But nobody follows the path. There are more statues of Buddha than of anybody else. This is a strange world -- the man who said, "Don't make my statues," has more statues in the world than anybody else. In China, there is one temple which has ten thousand statues of Buddha. Just one temple... and there are thousands of temples all over Asia. Nobody is bothering to

follow the path; everybody is worshipping, and worshipping a man who has prohibited it -- that was his last message.

If we can bring to the people's intelligence the truth... all these traditions that have developed and have become parasites exploiting man in every possible way. They cannot be stopped. The only way to stop them is to take the very earth below their feet. This way truth will not suffer, and this way we may come closer. Hindu and Mohammedan, Christian and Buddhist may find that their basic truth is one, and they were unnecessarily quarreling because the priesthood wanted them to quarrel, to fight, to kill each other. It was in their favor to keep people apart and divided.

Religion can become a tremendously beautiful phenomenon if priests disappear. In fact, the priest is such an ugly phenomenon. In one of the existentialist novels set in the twenty-first century, a super-rich man sends his servant to make love to his wife. A friend is present who is shocked by it. He says, "What are you doing?"

He said, "I am so rich I can afford a servant to do such things."

When I read this I remembered the priests: that's what they are doing; they are making prayers for you because you can afford it. What is prayer except love, love towards the ultimate -- and you have accepted an agent between you and the ultimate reality. It seems cheaper. You can go on doing your work, and somebody else comes and worships on your behalf. And you have never thought what an ugly thing it is...?

I used to stay in a very rich man's house in Jaipur. He had a small temple in his house. I never saw him going into the temple. I asked him, "Why have you made this beautiful temple?"
He said, "I have made it to worship God."
"But," I said, "you never go there."
He said, "I don't have to, I have a priest. I give him one hundred rupees per month just to worship for one hour. He is doing my job, I cannot waste one hour in worshipping; one hour is too much for me. In one hour I can make millions here and there."
And this man felt that he had fulfilled his religious needs. I told him, "You are even trying to deceive reality. It is better to destroy this temple. At least you will not be deceiving anybody. If you cannot worship, don't worship, but at least don't bring servants to do it."
He was shocked; he was a little angry at me. But next time when I went he was worshipping. He said, "I went through a great deal of anger against you, but finally I saw the truth. Forgive me that I was angry. I still give one hundred rupees to the priest because it was not his fault. He should not suffer for it, but I will worship one hour every day. And these few months I have worshipped have been of such great peace and silence to me as I have never felt.
"It was good of you not to let things remain as they were. So many friends stay here, but nobody has ever said it. Everybody said, `This is a beautiful arrangement' -- they appreciated me. You were the only person who criticized me and criticized me badly."
It is true that people will feel for the first time when they encounter me that I am taking something valuable from

them. But I am not taking anything valuable from you, I am taking only longstanding lies which you have believed in. And once those lies disappear, the truth is not far away. The truth is within you.
Just drop all your lies and superstitions, and the truth will be a revelation -- you have not to go anywhere to find it. Just stand in your sincerity and authenticity. Drop everything that you feel is not your own experience and you will be surprised what a treasure you have found within yourself, what a source of joy, what a freedom and what a great insight into the inner mysteries of life.
I will go on hitting you as hard as I can till my last breath, because I love you and I want you to know the truth. Without knowing it life is just a wastage.

Question 2
BELOVED MASTER,
IN YOUR VARIOUS DISCOURSES YOU HAVE SAID THAT THE DIVINE IS IN EVERYBODY. IF THIS IS TRUE, THAT WE ARE DIVINE IN OURSELVES, THEN WHY SHOULD WE NEED YOU?

It is a beautiful question, beautiful because it has the answer in itself. You have heard me say that the divine is in everyone, but you have only heard half the statement. I have been telling you again and again that whatever is in me is also present in you. There is just a little difference you have not heard: I am awake and you are asleep. There is not much difference.
And your question itself gives proof to what I have been saying. You say, "IF this is true..." Underline "if."

It is not true for you, you have not experienced it -- you have heard me making a statement. Unless it becomes a truth of your own experience, you will need me. I would like to get rid of you as soon as possible, but if you go on clinging to `ifs' and `buts' then it will be very difficult. When I say anything, it is my experience, I am not quoting anybody else. If this becomes your experience, you will not need me. But it is not your experience, you have just heard me. You don't feel that way, you are still the same old man. My statement cannot change you. You will have to do something for your transformation. Yes, the day you are transformed you will see with your own eyes your very being; you will know the truth of my statement that the divine is spread all over reality.
In fact, except the divine there is nothing else, but it has to be absolutely your experience. When I repeat it again and again, that simply means I am giving you the challenge to move, to do something to find out your real self.
I am reminded of a small story in Gautam Buddha's life....

One of Gautam Buddha's very close disciples, Sariputta, became enlightened, but he did not tell Gautam Buddha about it, as if you can hide it -- and least from the master! An enlightened man has a different aura, a different fragrance. It cannot be hidden, particularly from another enlightened man, and least of all your own master.
But why was he hiding?
On the third day, Buddha said, "It is too much; I have been waiting for three days. Why are you not saying it to me?"
Sariputta had tears in his eyes. He said, "I am not saying it because the moment I say it you will send me away. You

will say, `Now you don't need me, you have attained. Now go and spread the message to those who are still asleep' -- and I don't want to go anywhere."
Buddha said, "But you don't need me."
He said, "That is true -- I don't need you, but you are the man who has brought me to this state: that I don't need you. My gratefulness is such that I would like to live and die sitting at your feet."

Yes, there is a relationship of need, but there is a greater relationship of gratitude.
So I can say to you that you can manage to drop the need, but you cannot manage to escape from it. The moment the need disappears, a tremendously powerful energy grips you, and that is of gratitude.
The master takes nothing from you and gives you everything. If he takes anything from you it is only the lies, falsities, with which you are surrounded. If he gives anything to you, it is what you have already but you are not aware of it. He gives you that which you had always, and he takes away that which you never had in reality -- it was only an illusion.
Every master wants the disciple to get free from the need, because the relationship of need is not a very beautiful one. And particularly me -- my insistence is that I want my disciples to become my friends. If you have a need you cannot become my friend, your need will become a prevention. I would like you to drop the need. And the moment you drop the need, you are as divine as anyone. And to be a friend of the master is the greatest glory possible.

In the past, no master has dared to say to his disciples, "you are my friends," because human consciousness was not so developed. But we have come a long way. Now there are people in the world with immensely developed consciousness. Just one step more and they can shake hands with Gautam Buddha.
To be a friend is immensely beautiful, because friendship is nothing but pure love. When you need, then it is a very low kind of relationship. When you don't need and still you love, there is no condition. When you are not hankering to get something, there is still love, gratitude, friendship. Then one comes to experience something of the ultimate -- there is nothing beyond it.

Question 3
BELOVED MASTER,
WHAT ARE THE DIFFICULTIES ON THE PATH OF MEDITATION AND HOW CAN WE OVERCOME THEM?

There are only two difficulties on the path of meditation: one is the ego. You are continuously prepared by the society, by the family, by the school, by the church, by everybody around you, to be egoistic.
Even modern psychology is based on strengthening the ego. The whole idea of modern psychology, modern education, is that unless a person has a very strong ego he will not be able to struggle in life, where there is so much competition that if you are a humble man anybody will be able to push you aside. You will always remain backward. You need a very strong steel ego to fight in this competitive

world. Then only can you become a success in any field. It may be business, it may be politics, it may be any profession -- you need a very assertive personality. Our whole society is geared to produce an assertive personality in the child.

From the very beginning we start telling him, "Come first in your class." And when the child comes first in the class, everybody praises him. What are you doing? You are feeding his ego from the very beginning. You are giving him a certain ambition: "You can become the president of the country; you can become the prime minister of the country..." And he starts the journey with these ideas. His ego goes on becoming bigger and bigger as he succeeds. In every way the ego is the greatest disease that can happen to man. If you succeed, your ego becomes big -- that is a danger, because then you will have to remove a big rock which is blocking the path. Or if the ego is small -- you have not been successful, you have proved to be a failure -- then your ego will become a wound. Then it hurts, then it creates an inferiority complex. Then too it creates a problem: you are always afraid to enter into anything, even in meditation, because you know you are a failure, you are going to fail. That has become your mind because everywhere you have failed. And meditation is such a great thing, you cannot succeed.

If you enter into meditation with this idea that failure is bound to happen and that is your destiny, that is your fate, then of course you cannot succeed. So if the ego is big it prevents; if the ego is very small it becomes a wound, then too it prevents. In each case the ego is one of the problems.

The second problem... and after stating both the problems I will tell you how to get rid of them. It is not difficult, but first you have to understand the problem in all its complexity....

The second hindrance on the path of meditation is your constantly chattering mind. You cannot sit even for a single minute. The mind goes on chattering: relevant, irrelevant, meaningful, meaningless... thoughts go on. It is a constant traffic and it is always rush hour. Whenever you close your eyes there are so many thoughts running in all directions, that if you sit down for ten minutes and write down whatever is going on in your mind -- without any editing, because you are not going to show this to anybody, so don't be worried...! Close the door, lock it from inside so that nobody comes in, and just write exactly what goes on in the mind for ten minutes. And after ten minutes read it.

And you will be surprised: "Is it my mind or has somebody gone mad?" Just because you have never looked at it, you have never thought about what is going on.

And if you try, as many people try, because studying books on meditation they think that if you can stop the thoughts by chanting a mantra or the name of God then perhaps the mind can be vacated from thoughts... The books are mostly written by people who have never meditated. I know many people who have written books on meditation. They came to me to ask how to meditate, and I said, "But in my library I have your book."

They said, "Yes, we studied a few books on meditation and wrote the book just to help others."

I said, "But first you should have tried what you have written. If you cannot help yourself, on what grounds do

you think you can help others? You may have destroyed many people's peace of mind."

And there are so-called teachers of meditation who will also give you a mantra, that chanted, chanted fast, or any name... Close your eyes, do a certain ritual, take a bath, sit in a lotus posture, start the meditation, and go on as fast as you can -- faster and faster, repeating the same name, "Krishna, Krishna, Krishna..." Do it as quickly as possible. After five to seven minutes, you will be in a state of what is scientifically known as autohypnosis. It is not meditation, but it does no harm. After ten to twelve minutes, when you come out of it you will feel a certain peace, a certain well-being; you will feel good, but this is not meditation.

I am not against it if you are trying to do it only to feel good. You can do it, but don't think that by doing it you are going to realize your godliness. That is not possible because this is simply a deliberately created sound sleep. When you repeat a certain word continuously, fast, the mind has no way to go on chattering. You don't give it any gap to put its thoughts into. Your chanting is so fast that the mind has to remain almost in a situation of a crossroads where the policeman has stopped the whole traffic. Your continuous chanting creates the situation of a policeman stopping the whole traffic, but the traffic is still there, it has not gone; in fact, more traffic has gathered on all the roads. And the moment you come out of meditation your mind will have such a rush as it has never had -- naturally, because all the traffic that you have stopped will have to pass. This is not meditation.

One more thing before I tell you what exactly is the problem with the mind. A few teachers of meditation -- and

particularly in this part of the world, in the East -- are saying, "Keep your mind fixed on something. Start from something outer -- a black dot on the wall -- and then slowly, slowly close your eyes, and with closed eyes look at the black dot."

And if you have been staring at the black dot for a few minutes, naturally with closed eyes you will see the black dot. Just the impression takes time to disappear. It is the negative of the positive black dot; it is part of the science of photography. It is the negative that you have created inside. Now look at this negative black dot and if you can continue looking at it, the same thing will happen after five to seven minutes -- autohypnosis. You will feel good, and that is the danger. Because you feel good, afterwards you feel a certain well-being, you think you are on the right path -- not necessarily.

And these things are also not easy -- chanting continuously for five to seven minutes is not easy. A few thoughts will enter in and disturb it.

Keeping your mind fixed on one dot is also not easy. Thoughts may come, move across and disturb you. And if you ask your teachers they will say, "This is your past karma; you will have to wait." There is no question of past karma, your method is simply wrong.

If you are learning to ride a bicycle and you go on falling again and again, and you ask somebody and he says, "It is because of your past karma..." It is simply that you don't know how to ride the bicycle. It has nothing to do with past karma or past life. You simply need the right technique.

I have heard of a story....

A man was very much interested to attain miraculous powers. Wherever he went they said, "First you have to learn meditation. Without meditation you cannot have miraculous powers."

Finally, he found a very wise old man about whom he had heard, "He is the greatest meditator alive, but you will have to serve him and not to be in a hurry. You just serve him; whenever the time is right he will give you the meditation and his blessing. You should not ask for it."

The poor man served the man for one year and he was getting tired: "This is too much. The second year has begun and the old man still says, `No sign.'" He was getting fed up and thinking of running from that temple. The day he was thinking to run, the old man said, "Listen. I was waiting for the right time, but you cannot wait. The time is not right, but because of your hurry I will give you the method. It is very simple and very suited to you."

The man said, "My Lord, my God!" He touched his feet. He said, "I was waiting for this day. I am a fool for having such bad thoughts about you. Just forgive me."

He said, "Don't be worried about it. This is the method; you go home" -- he had written on a small piece of paper just a small mantra and he gave him that. "This is the mantra. You have to chant it for ten minutes. Just remember one thing: while chanting, don't let any monkey come into your mind."

The man said, "You must be mad! Monkeys have never come into my mind. In my whole life not a single monkey has come into my mind -- why should a monkey come into my mind?"

The old man said, "I don't know, but this is the condition that goes with this mantra."
The man said, "There is no problem." But he was worried. As he was coming down the steps of the temple, he already started seeing monkeys. He would close his eyes -- and there were the monkeys. He said, "My God! I have not even started!"
He went home. He took a good bath and sat in padamasan. But as he closed his eyes, and before he could start the mantra, the monkeys started coming -- not one! In a line... giggling...!
The man said, "What happened?" He tried hard, but by the morning he was utterly tired. He went to the master. He said, "Take your mantra back. If this is the condition then I cannot fulfill it ever because of those monkeys. There is not one -- you had said one -- I don't know how many there are. I have been counting -- they go on coming! And I am going mad! I simply don't want any miraculous power, and I don't want any meditation. I simply want to go home. Just help me to get rid of the monkeys. I am giving your mantra back -- but who knows about the monkeys?"

If you try forcibly to keep something out of your mind, it is bound to come. This is a universal law.
Seeing the false methods, understanding that the mind is a constant process of thought, I want to explain to you something very simple, without any conditions. All that you have to do... no special posture is needed; whether you have taken a bath or not does not matter. It does not mean that at a certain time, at a certain place you should do it. No, you can do it anywhere, any time. I want it to be so

easily possible for you that it mixes with your ordinary life and you don't have to take some time out of your life specially given to meditation.
The process is witnessing.
The thoughts are moving in the mind -- you have nothing to do with those thoughts. You are not to prevent them, you are not to chant a mantra, you have just to be a watcher. You have just to see that thoughts are passing, and you are standing by the side of the road looking at the traffic, unconcerned. Whether a bullock cart passes or an elephant passes or a camel passes... it doesn't matter. You don't have to make any judgment. You are just sitting by the side watching the whole scene.
It takes a few days, because of your old habit to make judgments. Something comes, you say, "This is very good" -- and you have lost your capacity of being a watcher, you have already given judgment.
Something comes and you say, "This should not come, this is evil" -- you have already fallen back.
Good or evil, beautiful or ugly, you are separate. You are the witness, you are just a mirror. Anything that passes by does not affect the mirror at all. Something good -- the mirror reflects. Something bad -- the mirror reflects. When they have gone, the mirror is as empty as ever.
Your consciousness is a mirror, and your consciousness is neither good nor bad. Your consciousness may have lived thousands of years, but not even a scratch is possible on your consciousness. It only reflects; it's function is reflection. That's why I say the divine between you and me is the same -- there is no difference at all. I just have

recognized that the witnessing is a pure mirror, eternally pure -- and you get identified, you forget.
It happened in Calcutta in the last century....

There was one very renowned scholar, Ishwar Chandra Vidyasagar. He was world famous for his scholarship. There was going to be a play and they had asked Ishwar Chandra to come and inaugurate it. He came; he inaugurated it. He was sitting in front. He was the chief guest of the evening, and because he was invited, many scholars, many eminent people were present there, and the drama was enacted with tremendous beauty, with great articulateness.
In the middle of the drama there comes a scene where a man who has been after a beautiful woman, continuously harassing her -- and she was not interested in him at all... but he finds her alone in the jungle. She had lost her way, and the man feels this is a moment not to be missed.
He wants to rape the woman, and just as he starts pulling her clothes off -- there is pindrop silence -- suddenly Ishwar Chandra Vidyasagar jumps onto the stage, takes one of his shoes in his hands and starts beating the man.
The man must have been of great intelligence. He took away the shoe and he said to Ishwar Chandra, "This is the greatest reward I have got in my whole life. My whole life I have been an actor -- thousands of rewards I have got, but this is the most precious. That even a man like Ishwar Chandra Vidyasagar forgot that it is a drama and he is only a spectator, he is not supposed to come into it...!" And he said, "I will be tremendously grateful if you give me the

other shoe also, because what will you do with one? For me it will be a souvenir. I am going to keep it."

I have seen those shoes. I have been to that man's house. He is dead. His grandson took me to see the shoes.
This is our situation. Your mind is just a screen, a movie screen, a TV screen or a drama stage, and you are far away just looking at it. You are not supposed to act. You are not supposed to do anything.
Once you get the knack of witnessing without judgment you will be surprised: the moment you are utterly a witness all the thoughts disappear. There is simply a plain white screen and no thoughts.
This is the first experience, that you have come to the door of meditation. Just go on looking at the white screen. Don't do anything. Consciousness has a nature -- if it cannot find any object which prevents it, then it goes round and comes back to you.
In existence everything moves in a circle. Remember that: nothing moves in a straight line. If there is no obstacle, the consciousness comes back to its own source. And the consciousness coming back to one's own source, for the first time sees who is there, who has always been there. That is your real being.
You can call it godliness, you can call it divineness, you can call it truth. Any name will do because it has no name; it is a nameless reality. But once it is realized then there is nothing else left. You have attained to the ultimate flowering of your being. This is enlightenment.
So put your ego aside -- whether it is big or small, don't be worried -- and just be a witness to your mind. Wait and be

patient. Don't be in a hurry. It may take a few days for you to get the knack. It is a knack! It is not an art!

If it was an art, it would have been very simple to teach, but because it is a knack you have to try. Slowly you get it. How do you learn to swim? It is not an art. If it was an art you could have learned it in your bedroom. Just on your bed you could have done all the exercises that are prescribed in the book. But it is not an art; you have to go to water. And you will have to face death a few times, but that is part of the progress. Each time you face death, each time you learn something -- the knack slowly comes to you. Within two or three days you will be able to swim.

One Japanese professor of psychology is trying to teach six-month-old children to swim, and he has succeeded. Then he tried with three-month-old children, and he has succeeded. Now he is trying with the newly born, and I hope that he succeeds. There is every possibility because it is a knack. It does not need any other kind of experience, age, education... it is simply a knack.

And if a six-month-old or a three-month-old baby can swim, that means we are naturally endowed with the idea of how to swim. We just have to discover it. Just a little bit of effort and you will be able to discover it.

The same is true about meditation... more true, than swimming. You just have to make a little effort. And if you don't succeed, don't be worried. You are losing nothing -- just a little rest.

And whenever you are going to sleep you can try -- just lying in bed, or in the morning when you are awake, wait for a minute. Give it a try and then wake up.

While taking a shower you can try it, because it is a question of witnessing.
You can witness anything, and anywhere.
There are one hundred and twelve methods of meditation, exhaustive. No more methods can be added to them. And these one hundred and twelve methods are written by Shiva himself perhaps ten thousand years ago. The name of the book is VIGYANA BHAIRAVA TANTRA. It simply describes one hundred and twelve methods, each method in two lines.
I have tried all the methods, and the most surprising experience was that the basic thing in each of the methods is witnessing. Their strategies differ, but their soul is just witnessing.
So I have reduced the one hundred and twelve methods of Shiva into a single method. I am giving you the essential method which no meditation can afford to drop -- it is the most essential. You can add any other structure to it, but I have dropped the whole structure. I am giving you the very soul of meditation. You just try, give it a chance. And if I can succeed, I don't see why you cannot succeed.
Millions have succeeded in the past. We have just forgotten completely the greatest science of discovering ourselves. It has to be rediscovered and it has to be again spread all over the earth if we want the world to be saved, if we want the world not to be destroyed.

One of my professors, Doctor S.K. Saxena, loved me very much. Most days I used to stay with him instead of in the hostel, because he would not allow me to go to the hostel.

I asked him, "Why do you insist...? Because I am of no use to you -- I simply sit in the garden and meditate."
He said, "That is the reason I want you to be here. I am getting old, I have never meditated. Most of my life I have been a professor in America. I have never given any thought to meditation."
Despite this, he had written for his doctoral thesis a book, HISTORY OF THE EVOLUTION OF CONSCIOUSNESS. He said to me, "When you are here I feel something settling in me. When you sleep in my house" -- he lived alone -- "I have a better sleep. I don't know why, but just your presence somehow helps me to be more together."
I said, "I can tell you why. But rather than depending on me, why don't you start meditating?"
And by chance, today it happens that his son is present in the audience. S.K. Saxena is dead.
I received a message that he wanted to see me before he died. He wanted that I should be present by his side when he died. But I received the message after he had died, months after. Perhaps he wanted to die in the same peaceful silent atmosphere that he had found around me.
I feel sad for him, sorry for him, that what he could have attained himself he unnecessarily depended on somebody else for.

Meditation is something that is your birthright. Claim it! Make it a decision, a commitment that whatever happens, you will not die before you have attained to a meditative state.

It is only a question of a firm determination. And if you can attain to meditation, your life will become real life, and your death will become a door to the divine.
It will no longer be a death, it will no longer be an end. It will just be freedom from the body and entering into the universal, unlimited, infinite.

Okay?

The Sword and the Lotus

Chapter #9

Chapter title: One boat is enough
28 January 1986 pm in

Question 1
BELOVED MASTER,
CAN A MAN START A JOURNEY IN TWO BOATS -- REJOICING THE WORLD, AND CHEERING GOD?

Man has been doing that since the very beginning, and he is still doing it. He is riding in two boats, and the result is the misery, the suffering, the anguish all over the world. You cannot ride in two boats.
Firstly, being in two boats you become split, you become two -- you are divided. A house divided against itself cannot stand long, and a man divided against himself is simply sick.
The psychoanalysts call that sickness schizophrenia: he is not one. He has two voices -- always in conflict with

himself. He wants to do one thing, but half of his being pulls him back: "Don't do it." If he wants to do something else, the other half pulls him back and says, "Don't do that." Caught between the conflict of his own inner rift, all man's energy is wasted. He finds himself in a constant nightmare. You are all doing it, because all your religions have been teaching you to do it -- not clearly, not openly, but in a very subtle way.

Religions say that your body and your soul are separate, not only separate but antagonistic to each other; that the body is the enemy of the soul; that if you want to attain something of spirituality you will have to control your body, you will have to stop listening to its desires, you will have to curtail everything in which the body rejoices. In other words, you have to torture the body -- torturing the body will be the way towards spirituality.

All the religions have been saying to the world that there are two worlds -- this world, and that world beyond death which nobody has ever seen, which nobody has ever proved, for which no evidence, no argument exists. But all the religions have been telling you: sacrifice the world that you know for a world which no one knows whether it exists or not.

They are dividing you again between life and divine life. The divine life is always beyond death. And we have accepted these divisions. Of course, nobody can manage to be completely split, otherwise he will become two persons. The spirit remains always half-hearted; there is always a compromise.

You think, "Just today I can enjoy this, but I promise to God that from tomorrow I am going to start..." That

tomorrow is never going to come. Tomorrows have a habit of not coming. That gives you a good space -- it never comes, you need not fulfill the promise.
I have heard...

When Edmund Hillary reached to the highest peak of the Himalayas, Gourishankar, he was simply amazed, he could not believe it. He had made so many arrangements and he had put his and his friend's life at risk. He was going to be the first man to reach Gourishankar, but what he saw there shocked him. A Hindu monk was just squatting on top of Gourishankar. Edmund Hillary could not believe how he managed to reach there. But perhaps some spiritual power... That could be the only explanation.
He fell at his feet to pay his respects. The old man opened his eyes and what he said was even more shocking. He looked at the beautiful wristwatch that Edmund Hillary had and asked, "How much for this watch?"
Man cannot cut himself in two absolutely.

I was in the hills of Parasanath and I came to know a strange thing. Two Jaina monks lived there naked. Naturally, they could not manage to have money with them -- where would they keep it? How would they avoid people knowing about it? But man is really inventive; his ingenuity is superb. They would never have been caught, because the naked Jaina monk only carries a small bamboo with a piece of wool attached so that when he sits anywhere he can clean the place with the wool so that no ants or small insects are killed, the wool is so soft.

Those two monks were traveling together for years. In the morning, when they went outside to their toilet, there was a fight -- they hit each other with those bamboos. Somebody brought them to the police station. When I heard the news, I immediately went to the police station to inquire what could be the cause between two naked people! People fight for greed, people fight for a thousand and one things, but these people had nothing to fight about.

In the police station I came to know that inside the bamboos they had hidden one hundred rupee notes -- the bamboos are hollow -- and one was the master and the other was the disciple.

The fight was because the disciple had more rupees than the master, and this was intolerable. The master was saying, "You simply give half of your money to me, otherwise leave me."

Two persons who had left their families, who had left their houses, all the comforts of life, who were living naked in hot and cold... were still fighting for money...!

That's why I say it is impossible to cut yourself absolutely in two separate parts. You will have to make some compromise. All over the world all the religious people have made compromises. That is one of the reasons you see so many religions, but you don't see so many religious people. You see so many monks, missionaries, sadhus, saints, but if you look deep into their lives you will be surprised -- it is hypocrisy. Deep inside there is continuously a compromise. I cannot condemn -- let me repeat, I cannot condemn them. I condemn those religious

doctrines which have been forcing them to do something unnatural, something impossible.
Riding in two boats, or riding on two horses, you are going to get into trouble. Everything is condemned.

In Mahatma Gandhi's ashram you could not use a mosquito net. His son, Ramdas, was very friendly with me. He had invited me to the ashram, but I said to him, "I cannot stay here with all these mosquitoes. Any intelligent person can understand that a mosquito net is not a luxury, it is not something unspiritual."
And what had Mahatma Gandhi substituted? He had substituted kerosene oil. You put kerosene oil on your face, on your hands, on whatever parts are exposed, put kerosene oil.
Naturally, the mosquitoes are more intelligent than you -- they don't come near you, because it stinks! But how can you sleep? You have to choose between mosquitoes or kerosene oil.
I said, "I am not going to choose, I am simply leaving. This seems to be some insane asylum -- it is not an ashram."
Gandhi had adopted five basic principles of life from Jainism. The first is: aswad, no-taste -- you have to eat, but if you taste, you are a materialist.
I am just trying to show you how they are making it difficult and impossible and unnatural. If you eat, you are bound to taste because you have taste buds in your tongue. Those taste buds don't know anything about your spirituality and the other world, they will simply function. Now what are you going to do? You have to pretend that you eat but you don't taste. And you know all the time that

you taste. You are becoming a hypocrite to yourself. You are falling in your own eyes. You are deceiving no one but yourself.

One of the American writers, Louis Fischer, came to Gandhi's ashram. He was writing a biography of Mahatma Gandhi. He was a special guest in the ashram, so Gandhi took him to lunch. He had seated him at his side, and he told the cooks, "Remember our special chutney."
What was their special chutney? It was made from the leaves of the neem tree so as to destroy taste.
"So give generously to our friend."
A big bowl full of chutney made from neem leaves, which are the bitterest, was placed on Louis Fischer's plate.
If Gandhi is praising this chutney so much -- that it is very healthy, keeps your blood pure, is the only thing in the whole vegetable world which has no bad effects...
"Just one thing is a little difficult, but by practice -- you will be here for fifteen days -- you will get accustomed. It tastes a little bitter."
So much praise from such a great man! -- Louis Fischer tasted the neem chutney first and he said, "My God, this is pure poison! I have never tasted anything like this!"
But to say that to Gandhi was not possible because all the inmates of the ashram were eating the chutney. Gandhi was eating it, and enjoying, and smiling. When thirty other people were eating the same thing and smiling you don't have the nerve to say that this is poison.
Perhaps you are wrong. Thirty people cannot be wrong. And the great Mahatma Gandhi is not capable of being wrong. But to eat this chutney with food, continuously

mixing it with food, will destroy the whole food. So he thought of a more scientific way -- being a Western man. He simply drank the whole of the chutney in one gulp, to be finished with it and to then eat comfortably whatever was available. But Gandhi was not an easy man. He told the cook, "Look, Louis Fischer liked the chutney so much... fill his cup again!"

Even if you mix your food with neem leaves you cannot say you are not tasting. That bitterness is also taste, just as sweetness is taste. There is no difference. As far as the word `taste' is concerned, your buds are functioning. Gandhi is simply befooling himself. Sweetness is taste, saltiness is taste, bitterness is taste. But the first principle is "no-taste," and all those people are pretending that they are not tasting anything.

Now you are creating a division in man, you are giving him a false mask which smiles when his whole body wants to vomit. This is how you can ride in two boats. Your whole body wants to vomit -- that is one boat. And you smile -- that is another boat.

And if your whole life becomes like this, you will be the most miserable person in the world.

And the same division is created for this world and the other world. You are taught that this world has to be sacrificed, this world has to be destroyed completely as far as your interest, your attachment is concerned if you want to gain the other world.

But just go a little deeper into the logic. Why should you want the other world in the first place? It is greed.

They say that here in this world to drink alcohol is a sin, but in the other world water is not available. There are rivers of wine, rivers of champagne, rivers of all kinds of alcoholic beverages -- you choose; you can drink, you can swim, you can do anything you want.

But it is a very strange logic. Here just a little drinking is a great sin, and there it is a reward. Reward for what? A reward because you did not drink when you were in this world? But this is a strange reward.

Renounce your wife, renounce women, renounce sex, and in the other world you are to be greeted with beautiful upcharas who are always young, who are all beautiful. You can enjoy all those women for eternity, just because you renounce a poor wife who will be starving because she was not educated by your society, she was not given financial freedom by your society. And before renouncing her, you have given her at least one dozen children to take care of. So she will be begging, or she may have to become a prostitute just to raise the children that you have left as a legacy.

And you are being rewarded in the other world...? You should be punished! You should be thrown into hell if there is any. You have committed a crime against humanity, but these crimes are being rewarded.

This division is very dangerous, and even if you have renounced the wife and escaped deep into the Himalayas -- it is not so easy to renounce women, because the woman is within you, in your mind.

The woman outside was not so important. The real desire for women is hidden within you -- it is a center in your mind. What will you do sitting in the Himalayan cave? Do

you think you will encounter God... you will have enlightenment?
Most likely you will dream of women, good food, comfortable clothes... small things which you had never thought of before.
I have heard...

One American billionaire became fed up because he had everything that money could buy, and naturally, he wanted some more excitement. He had achieved everything and there was nothing else in this world, so he started thinking of the other world.
The other world is created by these fed up people whose ambition has come to an end. They have everything -- now what to do? They are bored. They need some new desire, some new journey, some new adventure, but this world is finished for them. Your priest opened the door of a dreamland -- the other world.
So the American billionaire came to the East in search of the right way to the other world. It was a long journey, and finally he came to the Himalayas. People said, "You will not return empty-handed. Here lives a great ancient seer, far away in the mountains. Very rarely have people been able to find him. If you are fortunate enough to find him just touch his feet, ask for his blessing... his blessing is enough."
The man was so desperately in search, he found the old man, and he clung to his feet.
The old man said, "Not so hard, because I am too old. And first things first, have you got an American cigarette on

you? I have been thinking about it for almost thirty years, since I left the marketplace."
The American immediately pulled out a packet and gave it to the saint.
The saint said, "Now, my son, you can go back with all my blessings. And whenever this urge for the other world comes to you, come again, but bring as many cigarettes as possible."
The billionaire was very much shocked: "This is not spirituality! The man is asking for cigarettes..."
He had come for the other world. He was a spiritual seeker, and this man was simply an addict, a smoker -- mad!

But just think: leaving this world, what are you going to think about, what are you going to contemplate?
My approach is absolutely different. I don't want you to ride in two boats because I am not your enemy. I would like you to be in one boat. One thing I can allow: you can paint one world on one side and on the other side the other world. Have both worlds together, but on one boat.
There is nothing wrong in enjoying this world and its joys. I don't see there is anything wrong in enjoying food or clothes, or having a cozy house, or having a beautiful wife or husband. I don't see anything unspiritual in it. All depends on you.
You can make it unspiritual, you can make it spiritual. When shivering cold, sitting in meditation, you cannot meditate -- your teeth are chattering, your body is shivering and you are trying to be calm and quiet and collected.

Use the right clothes. They will help you in your meditation, and suddenly, they become your friends. They are not unspiritual. Good and right food will help you.
It has been found that no vegetarian has received a single Noble Prize up to now. Three Indians have received Noble Prizes, but all the three were non-vegetarians. Medical research shows that vegetarian food is not complete food. Some essential proteins are missing in it, and those are the proteins which help your intelligence. Your intelligence needs them absolutely, otherwise you will remain mediocre -- you cannot become a genius.
I have told my sannyasins that I am a vegetarian and I would like the whole world to be vegetarian. But I would not like the whole world to become retarded, so I have made the vegetarian food complete. I have added the unfertilized egg to it. The unfertilized egg has no life, hence it is just vegetarian. Even a vegetable has some life, but the unfertilized egg is simply protein. Adding the unfertilized egg to vegetarian food, vegetarian food far exceeds the non-vegetarian food. Non-vegetarian food makes you insensitive.
If just for a momentary taste you can kill living beings, you are not yet human. Then what is wrong in killing human beings? Their meat is more tasteful....

There is a tribe in existence in South Africa which is still continuing to eat human flesh. It rarely happens that somebody passes that way. If somebody is caught accidentally, only then do they get food; otherwise they have to eat their own children, their own old people. In the beginning of this century there were almost thirty thousand

in that tribe, and today there are only three hundred. They have eaten themselves. Once in a while a Christian missionary goes there just to convert these cannibals.
I have heard about the first Christian missionary who reached them -- I don't know whether anyone tried again.... As usual, he was a fat man. They caught him, they tied him to a tree and they were preparing the fire. The missionary was making every effort to persuade them that he had come to teach them the real religion: "Have you ever tasted Christianity?"
The chief of the tribe said, "Not yet. Just wait! When your soup is made, we will have our first taste of Christianity."

These cannibals are known to unanimously say that the best, most tasteful thing in the world is a small baby's meat. Just for the sake of taste should we start killing babies? And if you stop killing babies because they are human, then you have to understand that animals are even more helpless. And they have done no harm to you; they have served you in every possible way.
The question to me is not of religion. The question is of your aesthetic sense, of your sensibility.

I was a guest in Maharaj Bownara's palace and he went to show me what a great hunter his father was. On all the walls were the heads of lions and other animals.
I told him, "Please remove these and don't mention to anybody that your father did all this, because that means your father was absolutely insane."

These poor animals are not "game," as the hunters call them. It is strange that when a hunter kills a tiger it is "game," and when a tiger kills the hunter, then it is "tragedy." I don't understand how the language changes -- why is it not a game too?

Killing animals, destroying life just for food, while science is absolutely in a position to provide you with vegetarian food, with all the necessary ingredients for your health, for your mind, is simply stupid.

And I am not saying that it is religiously wrong, I am simply saying it is through insensitivity. It proves you don't have a heart; it proves you don't have any feeling. It proves that you are not alert to what you are doing. And when it can be done without being so stupid, there is no need to do it.

Right food which will be helpful to your meditations can be determined medically. There are foods which stimulate sexuality, and there are foods which create a calmness in you. No-taste is not a right principle. Have as much taste as you want. And to give taste, flavor, to any food of your choice is a simple affair.

The food can be arranged, the clothing can be arranged, the housing can be arranged so that you can enjoy this world with totality and with no guilt, and yet become more and more conscious, more and more spiritual. I will not say for the other world. My experience is that the other world is hidden in this world. This world is the circumference; the other world is the center. And if you renounce this world you will never find the other world. How can you get to the center when you have renounced the circumference? You have closed the doors yourself.

Enjoy deeply this world, so deeply that you start coming closer to the center. That world is contained in this world. There are not two worlds; there is only one world. There is only one existence, and all divisions are dangerous. Avoid them.
If you can understand that there is only one world, then it will create oneness in you. Then your body is just the visible part of your soul, and your soul is just the invisible part of your body. Then you can bring both into a communion. And that communion to me is the most important thing for a person to be religious -- that all his faculties are functioning like an orchestra, together, complementary to each other.
Right now, renunciation is a very stupid thing that has been torturing humanity for centuries.

I used to know a Jaina monk, Muni Kanak Vijay. He loved me because I never condemned anything. He came to visit me; he stayed with me....
On the first day, he went to the bathroom and came out. After fifteen minutes I went in. I was surprised that there was a smell of cigarette smoke.
I was living with two friends -- neither was a smoker. And then I found a piece of the cigarette on the floor. It was simple logic that Muni Kanak Vijay had been in the bathroom before me -- he must have been smoking. But a Jaina muni, a Jaina monk smoking is never heard of.
I came out, I went to him, and I told him, "Be sincere. I have nothing against smoking. It may kill you two years earlier -- it does not matter. What are you going to do living two years more? It may give you tuberculosis -- that too

does not matter. Millions of people get tuberculosis without smoking, so why not smoke? I have nothing against it, and I don't think that it is some unspiritual activity. It is some stupid activity. When you can breathe in fresh air, instead you are breathing in carbon monoxide. You are falling from the state of man. I have no objection -- it is your life. But I want you to know the truth. And you know that I never condemn. If you want to smoke you need not hide, you can go to the farthest corner of the garden and smoke there, but not in the house."

He said, "I am sorry. I have been smoking. It is not right. It is against my whole spiritual training, and I am respected as a monk. It is not dignified for me to be caught smoking." And his age was nearabout seventy.

I said, "To me there is no problem. This is what happens when you drop out of the world and renounce the world without having any maturity."

From the mature being, all that is wrong drops by itself; he does not drop it.

We have been told to renounce the world. I say unto you that if you are ripe, centered, whatever is wrong will renounce you, it cannot come close to you.

Allowing the man to smoke, he became courageous to tell me other things. He said, "This is my only wish and the only desire, and the only person who can help is you. I cannot say it to anyone else."

I said, "You say it. If I can manage I will do it."

He said, "I feel very embarrassed, but I have never seen a film because my father became a sannyasin when I was only thirteen. My mother died; my father became a Jaina sannyasin. For me there was no other way than to become a

Jaina sannyasin with my father, otherwise I was just an orphan, a beggar on the street. So my mind has not developed from thirteen years of age -- I am still there. Seventy years have passed; I know that I have childish desires but what can I do? Whenever I see queues in front of every cinema, I think there must be something great going on. I have been in the world and I will leave without knowing what is happening there."

I said, "Don't be worried. I will arrange it."

I had a Jaina friend just living close by. I called him, and he was a reliable man. Whenever there was something to be done which was difficult he had always been of help. I told him, "This is a difficult job, but this Jaina monk has been suffering for years. You will gain great virtue; your paradise is certain. Simply take him to a film show."

He said, "What? If Jainas come to know they will kill me for seducing their sadhus, their saints, and taking them to the pictures." He said, "You have asked me to do so many things which were difficult. I have always done them, but this is too much."

I said, "But somehow it has to be done."

He said, "I can do only one thing." The city where I was living was divided into two parts by the British government. And it has remained almost that way even now: the part where the army and the Britishers lived, and the part where the whole city was. The cantonment part had only English films.

He said, "I can do one thing: I can take him to the cantonment part, but there are only English films and he does not understand English."

I said, "It does not matter. He simply wants to see what is happening there. You take him to the cantonment part. Understanding is not the question -- and you can sit by his side."
He said, "No! I cannot sit there. I will put him in his seat and run away. I cannot sit there. I will arrange for somebody else to pick him up after the show. I don't want it to be known that I am doing such things."
I asked Kanak Vijay, "Would you like to see an English film?"
He said, "It does not matter. I don't understand English, but something is better than nothing."
Can you see how we have made the human mind unnecessarily miserable? Now this man at the age of seventy still has a desire to go to see a film.
When he came back, I asked him, "Are you satisfied?"
He said, "That there was nothing, it was great of you that you helped me. I can now die without any desire. Otherwise I was afraid that this desire would continue even at the moment of death."

If you forcibly renounce anything it will follow you. If your understanding, your meditation, your silence makes you grown up, anything that is stupid will simply fall away from your life, you will not have to renounce it.
And remember one thing: growing old and growing up do not mean the same thing. Everybody grows old, but very few people grow up. Growing up means you are becoming more mature every moment, you are learning, experiencing everything of life.

This life is a gift. It is a university to learn, to become aware of all possibilities, experiences. Go through them. Don't escape.

Sannyas is not escapism, it is not for cowards -- only cowards escape. It is for people who have courage to experience everything. And once you have experienced, you know what is worthwhile and what is not. That which is not of any value simply disappears from your life and slowly, slowly you become a treasure of wisdom.

By the time you leave this life you will not go empty-handed, you will be fully contented, utterly satisfied, grateful, thankful to existence. And this gratitude becomes the door into the second world. That second world is not far away, it is just deeper than this -- it is the center of the circumference.

And if this world is so beautiful, if this world is so charming, so enchanting, so magical, how much more will be the center. This world is only the circumference. The center will be a millionfold more.

But never put this against that -- that is fallacious. Don't make two boats -- one boat is enough.

The question is very significant because all down the centuries man has been tortured with these two boats, continually hesitating about what to do -- whether it is right or wrong, whether it is spiritual or unspiritual. And you have been living with great fear.

The priests are creating as much fear as possible by inventing a hell which exists nowhere. Geographically, hell exists nowhere.

And they are simultaneously seducing you and your greed for a heaven which also does not exist geographically.

Hell is fear.
They make you afraid of hell so that there are a few things that you cannot do. They make you greedy for heaven so that you have to do things which you don't want to do. And you are caught in a very deep tension.
I am reminded of a beautiful story....

A Japanese king had heard of a saint that had become enlightened. He went into the forest to see the saint, to be with him, to have some taste of his presence.
But as he touched the saint's feet, the saint said, "Although you are a king you don't have any manners."
The king was a warrior. He could not tolerate such an insult in front of so many people. He said, "I only came to ask one question, but you have annoyed me."
The saint said, "Ask your question."
He said, "I want to know what the difference is between heaven and hell."
The saint laughed. He said, "You must be an idiot."
This was too much.
The king pulled out his sword and was going to strike the saint, and the saint said, "Wait, you are at the door of hell."
A sudden insight, and the king pushed his sword back into the sheath and touched the feet of the saint. The saint said, "This is the door of heaven. Now you can measure the distance. I have shown you the doors of hell and heaven both."

Hell and heaven are psychological states. When you are disturbed, in a turmoil, in anger -- you are in hell.

Most people, most of their lives, are living in hell. Only very few people have lived in heaven, but that heaven is here on the earth. And the hell too is here on the earth. They are two ways of being -- you can manage to be either. But if you start your journey in two boats you will remain in hell forever, because you will remain in tension and continuously in a state of split.
I want you to be in one boat. I want you to be one integrated self -- a single unit, a single voice, a single dimension. Then life is all flowers.

Question 2
BELOVED MASTER,
WHAT IS ANGER? HOW CAN I REMAIN COOL AND CONNECTED, BUT RESPONSIVE IN THE CRUCIAL MOMENT?

The psychology of anger is that you wanted something, and somebody prevented you from getting it. Somebody came as a block, as an obstacle. Your whole energy was going to get something and somebody blocked the energy. You could not get what you wanted.
Now this frustrated energy becomes anger -- anger against the person who has destroyed the possibility of fulfilling your desire.
You cannot prevent anger, because anger is a by-product, but you can do something else so that the by-product does not happen at all.
In life, remember one thing: never desire anything so intensely as if it is a question of life and death. Be a little playful.

I am not saying, don't desire -- because that will become a repression in you.
I am saying, desire -- but let your desire be playful.
If you can get it, good. If you cannot get it, perhaps it was not the right time -- we will see next time. Learn something of the art of the player.
We become so much identified with the desire, then when it is blocked or prevented our own energy becomes fire; it burns you. And in that state of almost insanity you can do anything -- for which you are going to repent. It can create a series of events that your whole life may get entangled with.
Because of this, for thousands of years, they have been saying, "Become desireless." Now that is asking something inhuman. Even the people who have said, "Become desireless" have also given you a motive, a desire: if you become desireless you will attain to the ultimate freedom of moksha, nirvana. That too is a desire.
You can repress desire for some bigger desire, and you may even forget that you are still the same person. You have only changed the target. Certainly, there are not many people who are trying to get moksha, so you will not have any great competition. In fact, people will be very happy that you have started going towards moksha -- one competitor less in life. But as far as you are concerned nothing has changed. And if anything can be created which disturbs your desire for moksha, again the anger will flare up. And this time it will be far bigger, because now the desire is far bigger. Anger is always proportionate to desire.
I have heard...

There were three monasteries -- Christian monasteries -- very close together in the forest.
One day three monks met at the crossroads. They were coming from the villages back to their monasteries -- each belonged to a different monastery. They were tired. They sat down under the trees and started talking about something to pass the time.
One man said, "One thing you will have to accept is that as far as scholarship is concerned, learning is concerned, our monastery is the best."
The other monk said, "I agree, it is true. Your people are far more scholarly, but as far as austerities are concerned, discipline is concerned, spiritual training is concerned, you don't come anywhere near to our monastery. And remember, scholarship will not be able to help you realize the truth. It is only spiritual discipline, and we are the best as far as spiritual discipline is concerned."
The third monk said, "You both are right. The first monastery is best in learning, scholarship. The second monastery is best in spiritual discipline, austerities, fasting. But as far as humbleness, egolessness is concerned, we are the tops."
Humbleness, egolessness... but the man seemed to be absolutely unaware of what he was saying: "As far as humbleness, egolessness is concerned, we are the tops."

Even humbleness can become an ego trip. Egolessness can become an ego trip. One has to be very much aware.
You should not try to stop anger. You should not, in any way, keep the anger controlled, otherwise it will burn you, it will destroy you. What I am saying is: you have to go to

the roots. The root is always some desire which has been blocked, and the frustration has created the anger.
Don't take desires very seriously.
Don't take anything seriously.
It is unfortunate that no religion in the world has accepted the sense of humor as one of the basic qualities for the religious man. I want you to understand that sense of humor, playfulness, should be the fundamental qualities. You should not take things so seriously, then anger does not arise. You can simply laugh at the whole thing. You can start laughing at yourself. You can start laughing at situations in which you would have been angry and mad. Use playfulness, a sense of humor, laughter. It is a big world, and there are millions of people. Everybody is trying to get to something. It is very natural that sometimes people may get into each other's ways -- not that they want to, it is just the situation, it is accidental.

I have heard about one Sufi mystic, Junnaid, who every day in the evening prayer used to thank existence for its compassion, for its love, for its care.
Once it happened that for three days they were traveling and they came across villages where people were very antagonistic against Junnaid, because they thought his teachings were not exactly the teachings of Mohammed. His teaching seemed to be his own, and, "He is corrupting people."
So from three villages they had not got any food, not even water. On the third day they were really in bad shape. His disciples were thinking, "Now let us see what happens in the prayer. How can he now say to existence, `You are

compassionate to us -- your love is there. You care about us, and we are grateful to you.'?"
But when the prayer time came, Junnaid prayed the same way. After the prayer the followers said, "This is too much. For three days we have suffered hunger, thirst. We are tired, we have not slept, and still you are saying to existence, `You are compassionate, your love towards us is great, and you take so much care that we are grateful to you.'"
Junnaid said, "My prayer does not depend on any condition -- those things are ordinary. Whether I get food or not I don't want to bother existence about it -- such a small thing in such a big universe. If I don't get water... even if I die, it does not matter, my prayer will remain the same. Because this vast universe... it makes no difference whether Junnaid is alive or dead."

This is what I mean when I say, don't take anything seriously -- not even yourself.
And then you will see anger simply has not happened. There is no possibility of anger. And anger is certainly one of the great leakages of your spiritual energy.
If you can manage to be playful about your desires, and still be the same whether you succeed or you fail...

I can never forget one instance, one incident....
There was a wrestling competition, a district competition; all the district schools were participating in it. The school where I was studying had no such great wrestler, but we somehow managed one young man who said, "I am not a

wrestler." But I said, "You see the thing -- not to participate will look very bad."

And he was a very simple man. He said, "If you say, and if you all think that it is good for me to join... but I don't know anything at all. I have never been to the gymnasium, I have never done any exercises. You are putting me in such a situation. But if you want, and if you cannot find anyone else, it is okay."

So he was to participate for our school. And the strange thing was that because he was not tense -- he was prepared to be defeated any moment, with anyone; he was the most relaxed wrestler -- he got into the semi-finals!

Our teachers, our principal, our students were simply... could not believe what had happened. Where had this man been hiding?

And in the last round, the man with whom he had to fight was really a very big man, very muscular; he was really a trained wrestler. We came to know later on that he was not a student, that some school had brought in a wrestler. We were all afraid for our poor man. He looked so small beside that man that we were worried what was going to happen. But what happened was more than anyone could have even dreamed. Our wrestler jumped around the whole area -- a dance before going into the fight! The wrestler was a little uneasy about what he was doing. And then he came and just fell flat in front of the wrestler and told him, "Please sit on my chest and be the winner. What is the point of unnecessary fighting?"

Almost everybody appreciated the sense of humor of the man. Even the wrestler laughed and he said, "I have been fighting but I have never come across such a situation. I

cannot sit on your chest and I hope the judges declare us equal."
This man is not to be defeated, at any cost -- such a playful and such a humorous man, who falls flat on the ground and says, "Now you sit on my chest and let the judges declare that you are victorious and I am defeated."
I cannot forget that incident for the simple reason that even at the moment of defeat that man changed it into a victory -- he was almost the winner. There was no anger and there was no question of being frustrated. He simply accepted the situation that he was not a wrestler and it was better to be sincere and honest. Why unnecessarily fight and get defeated? It would simply have been wrong for the other man to sit on his chest. It would have looked really ugly, insensitive. He had to say to the judges, "Declare us equal. This man is not the one to be declared defeated. I have learned much more from him than I have learned in so many fights in which I have been victorious or defeated. This has not been a fight at all, but such a great experience that one can take things at ease."

Just start thinking about yourself at ease -- nothing special; not that you are meant to be victorious, not that you have to succeed always in every situation. This is a big world and we are small people.
Once this settles in your being then everything is acceptable. Anger disappears, and the disappearance will bring you a new surprise, because when anger disappears it leaves behind it tremendous energy of compassion, of love, of friendship.

Okay?

The Sword and the Lotus

Chapter #10

Chapter title: No question of I
29 January 1986 pm in

Question 1
BELOVED MASTER,
THE TECHNIQUE OF SELF-REMEMBERING SEEMS EASIER FOR ME THAN WITNESSING. DO THEY BOTH LEAD TO THE SAME GOAL?

They both lead to the same goal, but the technique of self-remembering is harder, longer and dangerous. Only very few people in the whole history of mankind have attained to enlightenment through the technique of self-remembering.
Many have tried, but utterly failed -- it looks easy. The reason is that your self-remembering is not going to be your self remembering, it will be your ego remembering; that's why it looks easy.
You don't know the distinction between the self and the false self. The false self is our ego, and the ego is very subtle, very cunning, and tries in every way to pretend to be the real self. That's why in the beginning it will look easier than witnessing, because in witnessing there is no place for the ego. From the very beginning the ego is avoided.

In witnessing, the ego cannot enter. But in self-remembering, there is every possibility of the ego pretending to be your self. Then the more you will practice, the more your ego will become stronger.
If somebody wants to travel on the path of self-remembering, he absolutely needs a master. He cannot move alone, because he cannot make a clear-cut distinction of what is false and what is true. He knows only the false, he is not acquainted with his true being. Unless he is under a very rigorous master it will be very difficult to create a separation between the ego and the self.
I will explain it to you by an ancient Chinese story....

A great master had a big monastery -- five hundred monks -- and they were all practicing the path of self-remembering. Self-remembering is one of the paths Buddha has recommended.
One man entered into the monastery -- he wanted to become a disciple. The master accepted him, but he was a very simple man from a village, almost uneducated. The master told him, "Your job is cleaning the rice in the kitchen."
It was a big kitchen -- five hundred monks. The poor man was cleaning the rice before sunrise and late into the night. He had no time to go to the sermons, to go to the prayers; he had no time to read the scriptures or listen to the wise talks. Those five hundred monks were great scholars, and the monastery was known all over the country.
Twenty years passed and the man continued just cleaning the rice and doing nothing. He forgot even to count the years -- what was the point? He forgot the days, the dates,

and finally he became suspicious about his own name. For twenty years nobody had used it, nobody had called him by his name -- perhaps it was his name, perhaps it was not. For twenty years continuously he was doing one small thing: cleaning the rice, from the moment he woke up until he went back to bed again.

The master declared that his time to depart from the body had come. He wanted to choose his successor, and the way he did it was this: "Anybody who thinks he has succeeded in self-remembering should write on the wall of my hut some insight which shows that he has seen the truth."

One person, who was thought to be the greatest scholar in the commune, tried. But he was so afraid to write that sentence there, because it was not his insight. He knew -- how could he not know it -- he knew it was not his insight, it was just borrowed from scriptures. It was not his experience -- and it was difficult to deceive the old man.

In the morning the old man came out, asked the servant to erase what had been written, and said, "Find out who this idiot is who has spoiled my wall."

It is said that the great scholar had not even signed, out of fear that he would be caught. If the master appreciated that this was really a great insight, then he would come out and say, "I have written it." Otherwise he would remain silent... who knows? Out of five hundred people anybody could have done it!

Almost one dozen great scholars tried, but none of them had the courage to sign his name. And the master behaved in the same way; he erased the line and said, "None of you has come to the point of self-remembering. You have all been feeding the ego in the name of self. I reminded you

again and again, but having a big ego is such a joy. And a spiritual ego, the otherworldly ego, the divine ego, becomes even more delicious. Now I will have to find the person myself."

In the middle of the night the master went to the man who had come twenty years ago. For twenty years the master had not seen him, he had simply been cleaning rice. He woke the man up. The man asked the master, "Who are you?" Because twenty years... he had just seen him once for a few seconds when he was initiated -- "And what is the idea of disturbing my sleep?"

The master said, "I am your master. You have forgotten...? Do you remember your name?"

The man said, "That is the difficulty. The work you have given me is such that it needs no name, no fame, no scholarship, no austerities. It is so simple that I have forgotten everything. I cannot be certain that this is my name. A few names come to my mind and I cannot decide which one is mine, but I am grateful to you." He touched the feet of the master. "Please don't change my job. I have forgotten everything, but I have also achieved everything. I know a peace that I had never dreamed of, a silence that no word can express. I have known such moments of ecstasy that even if I had died there would not have been any complaint that life has not been fair to me. It has given me more than I was worthy of. Just DON'T change my job. I am doing it perfectly well. Has somebody complained about my work?"

The master said, "No, nobody has complained, but your job has to be changed because I am choosing you as my successor."

The man said, "I am only a rice cleaner. I don't know anything about being a master or a disciple. I know nothing. Please forgive me, I don't want to be your successor because I cannot handle such a big job, I can only handle this rice cleaning."

The master still insisted, "You have achieved that which others have been trying to achieve but have failed. You have achieved it because you were not trying. You were simply doing your small work. Slowly, slowly there was no need for thinking, no need for emotions, no need for anger, no fight, no comparison, no ambition -- your ego died. And with the ego died your name. You are not born with a name. It is the ego that is given a name -- that is the beginning of the ego. With the death of the ego, you even forgot your own master, because it was the ego that brought you to me.

"Up to that moment you were on a spiritually ambitious trip. You are absolutely the right person, so take my robe, my hat, my sword, which have always been given by the master to the successor. But remember one thing: take them and escape from this monastery as far away as you can, because your life will be in danger. All these five hundred egoists will kill you. You are so simple and you have become so innocent that if they ask you for the robe, the sword, the cap, you will give them. You simply take them and go as far away as you can into the mountains.

"Soon people will start arriving to you just as bees start finding their way towards the flowers when the flowers blossom. You have blossomed. You need not bother about the disciples, you simply remain silently in a faraway place.

People will come to you; you simply teach them whatever you have been doing."
"But," he said, "I have received no teaching and I don't know what to teach them."
The master said, "Just teach them to do small things, silently, peacefully, without any ambition, without any motivation to gain something in this world or in the other world, so that you can become innocent like a child. That innocence is real religiousness. Not being Hindu, not being Mohammedan, but being utterly innocent -- just a tabula rasa, a clean sheet on which nothing is written. No Bhagavadgita, no Koran, no Bible..."

It is possible... a few people have attained through self-remembering. One of the great masters of this age, George Gurdjieff, used the method self-remembering, but you have to be aware that not a single person of his disciples became enlightened -- and he was one of the most perfect masters. But the problem is that the ego and the self are so close and so similar that whatever you think is your self is most probably, in ninety-nine percent of cases, just your ego. The master's function is absolutely necessary for this method, because he has to destroy your ego. And he has to be hard, harsh. Unless he destroys your ego, self-remembering is going to lead you, not to enlightenment, but to darker spaces of being.
It will strengthen your ego more -- you will become a very strong ego, very assertive. In any ordinary field of life you will be very successful. You can become an Adolf Hitler, you can become a Joseph Stalin... Stalin was not his real

name, it was given to him because he was such a strong man. `Stalin' means man of steel.
But these people are not a benediction to humanity, they are a curse. If they had not been there man would have been in a far better space, in a far better consciousness.
So if you feel that it is easier for you, then be very careful. I will still suggest that though witnessing may be difficult in the beginning, it is the most safe method without any dangers. It cannot lead you anywhere other than towards enlightenment. So it can even be practiced without a master.
I would like to give you something in which you are not to be dependent on somebody else.
How long have you lived, how many lives? In all these lives you may have come across many saints, many masters, but where have you reached? Your darkness is the same, your unconsciousness is the same. Perhaps they all gave you methods, but the methods were such that they needed constant supervision. Those methods are called school methods. You have to enter into a monastery, live in a monastery, function under a strict discipline -- then perhaps you may be able to achieve something from a school method. And there are such monasteries.
In Europe, there is a monastery in Mount Athos; it is one thousand years old. There are almost three thousand monks inside the monastery, and anybody who wants to become a monk in that monastery can decide to enter, but only his dead body will go out.
If there is such a commitment, only then is a person accepted. Once a person enters Mount Athos, you will never see him till he is dead. This is a school for absolute

self-remembering, but you cannot put the whole world in monasteries. Who will take care of these monasteries? Hence my preference is to use a method which keeps you free from any commitment, from any dependence -- which keeps you in the world and yet not of the world.
Witnessing is the most simple and the most infallible method; it is the essence of all meditations. Even self-remembering, finally, is witnessing -- but at a later stage, when you have dropped the ego. And if you start looking inside yourself, you can understand what I am saying. Can you see your ego and self separately? You simply know one thing: that is I. You don't know two things: that I is the ego, and that the ego is capable of nursing itself through anything.
I have heard...

A small child was passing by the side of a palace. He had failed his examination and was feeling very angry with the teachers. He was ready to do something, and suddenly, he found a pile of stones by the side of the road. He took one big stone from the pile and threw it at the palace. Now the palace had nothing to do with his failing, nor had the stone anything to do with it, but he was in such anger he wanted to do something; the energy was there, and it needed to be released. The boy went on his way, but what happened to the stone?
As the stone started rising up he looked down -- his brothers and sisters and cousins were all there. And the stone said to them, "I am going on a pilgrimage. I have been thinking about it for a long time. God willing, I will

succeed in my adventures and come back to you to relate all that I experience on the way."

All the other stones looked at this stone with their mouths open: "What is happening? He has no wings." He was just a stone like themselves. They also wanted to fly, but they knew that they could not. "But he is flying, you cannot deny it..." So they all said, "Okay, just remember us; don't forget us. You are a hero. In the centuries of time sometimes one stone gets wings the way you have, and we are proud that you belong to us, to our family."

They were even feeling great pride because one of the stones was flying towards the palace. The stone hit against a glass window, and naturally, when a stone hits glass it is the glass that is broken, not the stone -- it is just the nature of things. But the stone said to the pieces of glass, "You idiots. I have always said, `Never come in my way. Whoever comes in my way will be shattered to death.' Now look what happened to you. Let this be a lesson to everyone who is listening."

At that very moment the guard on the gate heard the noise of the stone falling on the floor, the glass being broken... he rushed in. He took the stone in his hands, and the stone said -- although the guard could not understand his language, because he talked in Nepalese...! He said, "Thank you my lord, you are the owner of this palace -- I can see from your beautiful dress. I will never forget this honor that you have given to me -- taken me in your own hands."

The situation was totally different, but the ego goes on turning every situation in its favor.

The guard was afraid that if the king came to know then he would be caught: "What are you doing? Who has thrown the stone?" He threw the stone back out of the window. And these are the ways of the ego: the stone said, "Thank you! You are not only a great host, you understand the hurts of other people too. You know I am longing to meet my friends. I want to tell them the whole story of my visiting the palace of the king -- the meeting with the king, the conversation with the king, the destruction of the enemies who came in my way." And as he was falling back into the pile of the stones, he said to them, "Brothers and sisters, I am back. You should all be proud. My name should go down in history, and with me, my family's name. This pile of stones is no ordinary pile, it is something historical."

The ego has its ways of fulfilling itself even in situations where it should be shattered. So beware of it.
Self-remembering can be done only in a school where you are devoting yourself to the discipline twenty-four hours a day, because it is the moment you remember yourself... While walking you remember, "I am walking" -- then walking is no longer natural. It becomes divided: you are separate, and the walking is separate.
Walking is a simple process, but in life you are doing a thousand and one things which are very complex. If you are going to remember yourself while using a machine, while driving a car... it could be very dangerous because your whole focus is in remembering yourself. You could cause an accident which could be dangerous to you, which could be dangerous to others.

Life has its own wisdom. The body has its own wisdom. For example, try one thing and you will understand what I mean: you have been eating every day your whole life but you have never thought about what happens to the food when it goes down your throat -- you forget about it. Don't forget about it. Just for three days try to remember that the food has gone in. Remember that the food is being digested, that juices, chemicals and other things are coming in from different directions, that the food is being mixed with them and the food is being transformed into different things. It is becoming blood, it is becoming your flesh, it is becoming your bones.

In three days' time you will have such a disturbed stomach, you cannot imagine. It will take at least three months to get it back to its normal state. You are not needed to remember it. It knows its function, and it does its function perfectly well without your remembering.

That's why when you are sick it is better to rest, because the body needs you to sleep so it can work better without any disturbance from you.

You must have heard the famous story about a centipede....

A centipede has one hundred legs -- that's why it is called centipede. And for centuries, centipedes have been in the world, walking perfectly well -- no problem. But one day a rabbit became curious. He saw the centipede, he tried to count his legs and said, "My God! One hundred legs! How does he manage to remember which one to put first, which one to put second?

"If I had one hundred legs," the rabbit thought, "I would get entangled and I would fall immediately; I could not walk at all. This centipede is performing a miracle."
He said, "Uncle, uncle, wait, wait! I have a question if you don't mind..."
The centipede said, "There is no hurry. I was just going for a morning walk. You can ask your question."
He said, "My question is simple: you have one hundred legs...?"
The centipede said, "One hundred? In fact, I have never counted. It would be too difficult for me to count them, but if you say so then perhaps I must have."
The rabbit said, "My curiosity is: how do you manage to walk with such a trail of one hundred legs? How do you manage which one comes first, then second, then third, then fourth...?"
The centipede said, "I have never thought about it. I will try. Just now -- I will try here."
And then and there he fell on the ground. He called the rabbit and said, "You idiot! Never ask another centipede such a question, otherwise centipedes will die. We cannot live with this curiosity. I have been doing perfectly well up to now, and just as I started becoming alert about what leg is going when... as I started remembering one hundred legs, my mind got very much puzzled."

Self-remembering is a school method. And school method means you are in a safe monastery, not doing work that could be dangerous. Otherwise your remembering... working in a factory, working in a carpentry shop and

trying to remember, you are bound to get into the same position as the centipede.

I don't want anybody to get into any trouble in the name of spirituality, hence my suggestion again is just pure witnessing -- no question of I. And that too, very playfully, not seriously, with a sense of humor.

If you forget, there is no harm. Whenever you remember, again you start. You will forget many times, you will remember many times. There is no question of guilt; it is human.

Very slowly, bigger and bigger gaps of witnessing will arise in you, and as the gaps of witnessing become bigger, your thoughts will become smaller, less. The moment your witnessing comes to a peak -- at certain times with a crystal clarity -- the thoughts will simply disappear. You will be in an absolute silence. Whatever you are doing will not be disturbed by your silence, but on the contrary, your workmanship, your creative effort will be enhanced.

If you are making statues, or painting, or playing music... with such a mad mind, with all kinds of thoughts running around, and you can still manage to create beautiful music -- just think of a silent mind, how much deeper and higher music you could create.

The same applies to every area of life. I make it a point to be remembered that if your meditation is right, everything in your life will start falling into better shape. That is the only criterion. No need to ask anybody else; you can see yourself.

Everything in your life will become better with your meditation. When your meditation is at its highest peak, all your efforts will have a beauty and a grace and a

creativeness that you cannot imagine. That's why I say, don't divide spiritual life from the ordinary life. Don't create any division at all. Let this life remain one single whole.
So if your consciousness changes, then everything that surrounds you also changes.
I cannot imagine a man of meditation renouncing his wife. No, a man of meditativeness will love his wife more. Perhaps his love will become more and more purified, less and less sexual, more and more prayerful. But he cannot renounce her, that is ugly.
Leaving a poor woman and escaping -- that is not the work of a brave man. It fits to a coward, but not to a man who is meditating.

In my village I loved to sit in an old man's small shop. He used to sell sweets. I was attracted, not by his sweets, but by the sweetness of the man. He would say, "The cost price of this many sweets is one rupee, and if you are willing, just for my labors and for my family, you can give me one anna more -- that is my profit."
First he would tell the cost price, and then he would tell his profit. And that too he would leave up to you: "If you don't want to give it to me, you can take it at the cost price -- of course, I am a poor man, I cannot give it to you below the cost price. I can give you my labor, I can give you my profit, but I cannot go below the cost price."
And I inquired -- because it was a sweet market and there were many shops, I inquired in other shops about what he was saying cost one rupee. And others were selling for two

rupees, two and a half rupees -- the same quantity, but not the same quality, not the same love.
While he was preparing his sweets, I used to sit. He even asked me, "You are the only one. Why do you come and sit here?"
I said, "I simply like it -- to see you work. You work so lovingly, as if you were preparing these sweets for your beloved who is coming after many years -- and you don't know who the customer will be."
And he laughed. He said, "As far as I know it is the same customer who always comes -- different faces, but the customer is the same. That's why I cannot deceive. I cannot cheat, I cannot exploit because it is the same customer with different faces. I have recognized him."
His whole life I would describe as the life of a great saint, although nobody in the world would recognize him as a saint because we have this idea so deeply rooted in our minds that a saint should renounce life, get away from life. That anti-life attitude has proved so poisonous that it has destroyed the whole beauty of human existence. It has taken away the whole dignity of man.
Hence I still insist -- even if you feel self-remembering is easier -- that you try witnessing. Even though it is difficult in the beginning, it becomes very easy as you go ahead. Gautam Buddha has said, "My teaching is bitter in the beginning but sweet in the end."

Question 2
BELOVED MASTER,
ALTHOUGH WHAT YOU SAY SEEMS TO BE THE VERY TRUTH, WHEN I TELL THIS TO MY FRIENDS

WHO BELONG TO THE HIGHER LEVELS OF SOCIETY -- DOCTORS, PROFESSORS, ENGINEERS AND ADMINISTRATORS IN THE CITY -- THEY THINK I HAVE BEEN HYPNOTIZED OR BRAINWASHED. EVERY TIME I APPLY LOGIC TO THIS THEN THEY ARE AT A LOSS. BUT WHY CAN'T THEY ACCEPT YOU WHEN THEY ARE UNABLE TO ARGUE? WHY ARE THEY SO AGAINST YOU?

It is very simple. They think they are intellectuals, but to be an intellectual does not mean to be intelligent.

They are doctors, they are engineers -- they may be civil servants, highly posted; their egos have become very big. When you tell them, "You can see for yourself," they have no counter-argument. But still, they have to protect their egos, and the only way is to tell you that you are brainwashed, that you are hypnotized.

Next time you meet them tell them that to be brainwashed, first one needs a brain. If you have a brain, come to the meeting. And tell them that the latest psychological findings are that only the very intelligent can be hypnotized; idiots cannot be hypnotized!

You can try it. All the experiments on idiots have failed. It is almost like hypnotizing a buffalo. Now it is scientifically established that only thirty-three percent of the whole of humanity is capable of being hypnotized -- only thirty-three percent. And this is the same thirty-three percent of the people who are the intelligent part. But perhaps they may not even be aware of the latest findings.

They are using `hypnotism' and `brainwashing' just to put you down.

Ask them, how much they know about brainwashing? Ask them can they brainwash you... how much they know about hypnotism? Ask them, "Can you hypnotize me? And if you don't know anything about brainwashing and about hypnotism you do not have any right to talk about these things."

And I am available here. You can tell them, "You can come, you can try to brainwash me or hypnotize me."

I do not see any harm in either; both are good. A brainwash simply means cleaning all the rubbish that you are carrying in your mind. They are afraid of brainwashing because they don't have anything other than rubbish. If it is washed away, they don't have any brain; that is their fear. And why are you afraid of hypnosis? Hypnosis simply means a deliberately created state of sleep. It is a beautiful space, very healthy, and can be immensely helpful. And now, in the most modern hospitals, hypnotists are being employed, because under hypnosis even surgery can be done without any anesthesia. Under hypnosis many diseases can be cured simply because they were only in the mind. They were simply obsessed with certain diseases that were not really there. If through hypnosis you can put the idea in their minds that the disease is finished and they don't have it anymore, when they wake up you will find a different man who is no longer sick.

Hypnosis can be such a great blessing.

In the Soviet Union they are using hypnosis for teaching. The child goes to sleep in his home, but he has earphones connected to the central system in the school. When he goes to sleep, very slowly they start teaching him things --

so slowly that he feels as if he is dreaming and his sleep is not disturbed.

It is a great advantage. It means six hours of the night, eight hours of the night, can be used for teaching.

In the twenty-five years that we waste as far as the university, three times more education is possible. But your so-called intellectuals may not be aware of all these methods which are being used around the world.

Very soon hypnosis is going to be one of the most important sciences to be developed, because man's mind is in such a tension, in so much misery, in so much anguish that he has to use alcohol, marijuana, hashish, opium and all kinds of drugs just to forget, just to get rid of all the anxieties although he knows it is only temporary. Tomorrow when he wakes up all those anxieties will be waiting at the door; they have not gone anywhere.

Hypnosis can transform you very easily without any drugs. There are people who are suffering from smoking -- they don't want to smoke but they are addicted. They go through a torture. They know perfectly well that it is harmful, they are killing themselves, but no wise counseling can be of any help. They know all that you are saying: that it will destroy your health, your lungs may go wrong, you may get tuberculosis, you may even get cancer, and certainly you will die at least two or three years earlier. Everybody knows it, but still the addiction is there. Hypnosis is so simple. In three weeks' time, just a three-week course, one hour every day -- and your smoking disappears. Just for three weeks, one hour a day, you have to be told, "You don't need cigarettes, you don't need smoking."

There is no need for somebody to tell you, you can just keep a tape recorder by your side. Just record the first session with a hypnotist -- and a hypnotist is not a magician, he is a scientist, and what he is doing is a simple method. So just record the first session, and then every time you want, every day, you simply use the recorded session. And within three weeks you will be free of all addiction to smoking or alcohol or anything else.

Hypnosis has not yet been used. It is a tremendously powerful instrument to improve man -- his consciousness, his body -- in every possible way.

These people don't know anything at all about brainwashing, nor do they know anything about hypnosis, but because they are professors and they are doctors, they think they are intellectuals. Just invite those intellectuals, and I will do my best to brainwash them -- I promise it! These people are simply afraid -- afraid, because on the one hand they try to pretend that they are intellectuals, and on the other hand all that they are doing is absolutely absurd. I have seen professors behaving just like villagers -- going to a certain saint to touch his feet because that has a curative power. Or if the saint blesses you, your promotion is certain. In those moments they don't think about their being intellectuals.

I have been a professor myself so I know the whole lot....

I remember one professor who had this idea of being a great intellectual, and still, he was a fanatic Hindu. I said, "These things don't go together. An intelligent man cannot be fanatic. An intelligent man is always open, always ready

to listen to the other, and always ready to accept the truth even if it goes against his own old ideas."

There was a conference, and I spoke in that conference. It was about the status of the Mohammedan women in the modern world. He was also in the audience.

I said, "Allowing a man to have four wives is degrading women into SUBhuman beings, reducing them to cattle -- and Mohammed himself had nine wives. I can neither forgive nor can I forget. This is time for the women to revolt."

He was very happy because he was a fanatic Hindu and against Mohammedans. He said, "You did a great job; the others were just lousy."

I said, "But remember that Krishna had sixteen thousand wives. Mohammed is nothing. The five Pandavas had one wife. That is another extreme -- five brothers with one wife. This is ugly. And one of the brothers, Yudhishthira, was known as Dharmaraj -- as a king of spirituality. If this is the king of spirituality, what about ordinary people?

"And this man, Yudhishthira, was a gambler. Still he is the king of spirituality. He gambled everything. Only the wife was left -- that too was a common property of the five brothers. He staked her also, and finally lost her. And still no Hindu criticizes him. At least we should stop calling him Dharmaraj. He is treating women like property, using them like a stake in gambling."

The man said, "That's why I never ask you for a lift."

I said, "It has nothing to do with the lift. You would have to listen to me -- you are in my car and I am going to stop when I am going to stop. And if you cannot answer then at least drop the idea of being an intellectual. When I

criticized Mohammedans you were happy for the same reason. And with the Hindus -- the same reason, on a vaster scale, and then it hurts. This is not intelligence, it is just fanaticism, it is just blind belief."

These people may have passed examinations, they may have a good memory, but they don't have intelligence. Intelligence is a totally different matter. An intelligent man in search of truth is always ready from wherever it comes; he is never adamant, never stubborn, never closed. His doors are always open for truth.
These people who are telling you that you are brainwashed -- tell them that you are feeling very clean. I do dry washing -- and it is absolutely invisible. Tell them, "Nobody will see that your brain has been washed, that it feels really clean." You tell them, "And since I have been hypnotized I am living in absolute bliss. What are you doing by just being a professor or engineer? It is nothing. I am enjoying paradise."

Question 3
BELOVED MASTER,
YOU HAVE SAID THAT WITHOUT A MASTER IT IS ALMOST IMPOSSIBLE TO ATTAIN THE TRUTH. BUT HOW DID YOU, BUDDHA, JESUS AND MANY OTHERS ATTAIN TO THE TRUTH WITHOUT ANY HELP FROM A MASTER?

I have said that you can attain to truth without a master, but the journey is going to be very long. With a master the journey can be very short; without a master you are groping

in the dark. One never knows when you will find the right door. Existence is vast, and life is short. It may take many lives.
So I told you that a master simply helps you to eliminate the wrong doors, the wrong paths, and leaves only the right one. The necessity of the master is for eliminating the wrong paths. But there are people who love the whole journey through many lives. There is no harm; it is their individual decision.

I had a friend who was very rich and he loved me so much that he wanted to leave all his money, all his heritage, in my name, because he had only two daughters who were married and he had no son. So he loved me like a son, and he also loved me like a master. He was the age of my father.
His one hobby was to travel third class and in a passenger train, never express or mail. So it was very difficult. He wanted to travel with me; I wanted to travel with him -- I was continuously traveling. But I said, "It is difficult -- if from Calcutta to Bombay I can travel in one and a half hours, I am not going to waste five or six days in passenger trains in a third-class compartment -- overcrowded, stopping at every station, arriving always at least one day late."
I told him, "What is the problem? You come with me on the plane."
And he said, "No. That is not the point. At least once travel with me."
So once I traveled with him from Hyderabad to Jaipur. It took almost five days, but he was right in his own way. He

knew every station master, he knew at which station you would get the best tea, he knew at which station you could get the best bananas... He had traveled his whole life -- he knew everything about every place.
In one place he told me, "Come down and be quick!"
I said, "What is the matter?"
He said, "We have to go out of the train, outside the station."
I said, "What is there?"
He said, "There are beautiful mango groves. And this is the season, and there are beautiful mangoes ripe on the trees."
But I said, "The train may leave when we are climbing the trees."
He said, "You don't be worried. Everybody knows me."
Hesitantly, I went with him. We climbed a tree -- those mangoes I will never forget. They were the sweetest, but I was continuously telling him, "This is enough. We should get..."
He would say, "You don't be worried. Look up!"
I looked up and there was a man that he said was the driver: "Unless he gets down, the train cannot move."
It was a wastage of time... five days, but it was a real joy. People would not take money from him for the milk or the tea... they had become accustomed to him so much they would say, "We always wait for you. You are the only permanent customer. Otherwise on a station, a railway station, who is a permanent customer? Go on coming, don't stop traveling third class on the passenger trains."

You are right to ask about the people who have reached the truth without a master. It depends on the individual's choice.
I had the opportunity to choose myself. But I always trusted that if truth was there, it may take a longer time but I would like to reach to it alone, without any help from anybody. It took me lives, and I have enjoyed all those lives.
The search for truth is as ecstatic as finding the truth. So it all depends on you. If you feel like going alone, go alone. Just remember that it may take lives or it may happen immediately; nobody can predict it. By chance you may knock on the right door immediately, but most probably you are going to knock on many doors. So you have to understand it: if you have courage enough, you will not be discouraged being a failure again and again. You will not go back, you will not start saying, "There is no truth, I have been searching for many lives and I have not found it."

It happened in Colorado, when for the first time the gold mines were discovered, that many people sold everything they had and rushed towards Colorado and purchased as much land as possible, because people were becoming rich so quickly -- within days, billionaires.
One man purchased a whole hill. He risked everything. He was a rich man. He risked everything and purchased the whole hill in order to have that much gold. And he brought the latest machinery to dig the gold....
They went on and on digging -- no sign of gold. His money was finished, his courage was finished, his friends deserted him. His family started saying to him, "You are mad. Stop all this."

Finally, he advertised that he wanted to sell the hill with all the machinery that he had brought for the digging. His friends, his family, everybody laughed: "Do you think people are mad? Who is going to purchase your hill?" Everybody laughed and roared.

He said, "The world is big enough. There may be somebody who is madder than me." And certainly a man turned up and purchased it, and gave him the whole price for which he had purchased the hill and the machinery. Even the man was a little afraid of receiving all that money. He said, "But do you know I have been trying hard and the gold has not been found yet?"
He said, "I have heard everything. You don't be worried. If you can risk, I can also risk."
And you will be surprised that just the first day he found gold. It was only one foot more; just one foot away -- and he became a billionaire.

The problem is you may return just after one foot. One has to decide for oneself.
I have told you the safest way, the nearest way, because I know the human frailties. I understand how soon you can get discouraged, how soon you can turn against the whole adventure. You can start saying, "There is no truth, I have looked enough, now I'm not going to waste my time anymore."
If you are ready to go on and on whatever happens, you will not stop until you discover the truth. Then you can go without a master. Otherwise, be more wise.

I have gone on a long journey and I am not saying that I chose a wrong path -- it suited with me perfectly. With a master I may have found very easily but that was not my goal. I wanted to face truth alone. "If there is something like truth then I am ready to wait for eternity, but I will find it myself" -- that was my intention. If that is your intention, you are welcome to go alone, otherwise it is simpler to have somebody as a guide who can keep you alert, encouraged, inspired, in spite of failures.
He can show you the same path through which he has reached -- which will be the shortest. He knows he has wandered; now he knows what has to be avoided and what has to be chosen. But it is to be each individual's own decision -- nobody else can decide for you.

Question 4
BELOVED MASTER,
WHEN DO I KNOW IF MY SEXUAL ENERGY IS TRANSFORMED OR JUST REPRESSED?

It will not be difficult. It will be the simplest thing to know. When sexual energy is repressed you will have sexual dreams, you will have sexual fantasies -- you cannot avoid them.
When sex energy is transformed, you will not have any sexual dreams, you will not have any sexual fantasies. This is the simple criterion.
I will end with a small story....

In Gautam Buddha's time there was one beautiful woman -- she was a prostitute, Amrapali.

One Buddhist monk was just going to beg when Amrapali saw him. She was simply amazed because kings have been at her door, princes, rich people, famous people from all walks of life. But she had never seen such a beautiful person -- and he was a monk, a beggar with a begging bowl.

She was going on her golden chariot to her garden. She told the bhikkhu, "If you don't mind, you can sit with me on the chariot and I will lead you wherever you want."

She was not thinking that the bhikkhu would be ready to do it, because it was known that Buddha did not allow his bhikkhus to talk to women, or to touch any woman. And to ask him to sit on a golden chariot in the open street where there were thousands of people, hundreds of other bhikkhus, other monks...

She was not hoping that he would accept the invitation, but he said, "That's good," and he climbed on the chariot and sat by her side. It was a scene. She was one of the wealthiest women the world had known. The world knows only two women -- one in the West, Cleopatra, and one in the East, Amrapali -- who are thought to be the world's most beautiful women. And a bhikkhu with a begging bowl...!

A crowd was following the chariot, "What is going on there? Nobody has ever heard..."

And then the bhikkhu said, "My camp has come. Thank you for your being so kind to a poor man. You can drop me here."

But Amrapali said, "From tomorrow, the rainy season is going to be here." In the rainy season the bhikkhus, the monks, don't move. They stay in one place -- only for the

rainy season. The remaining months they are always on the move from one village to another village. "From tomorrow, the rainy season is going to begin. I invite you to stay with me. You can ask your master."

He said, "Jolly good, I will ask the master. And I don't see that he will object, because I know him -- he knows me, and he knows me more than I know him."

But before he reached, many others had reached and complained that the man had broken the discipline, the prestige, the respectability... that the man should be expelled immediately.

The bhikkhu came -- Buddha asked him, "What happened?"

He told the whole thing and he said, "The woman has asked me to stay with her for the coming four months' rainy season. And I have said to her, `As I know my master I don't think there is any problem, and my master knows me better than I know him.' So what do you say?"

There were ten thousand monks, and there was pindrop silence. Gautam Buddha said, "You can accept her invitation."

It was a shock. People were thinking he would be expelled, and he was being rewarded! But what could they do. They said, "Just wait. After four months Buddha will see that he has committed a grave mistake. That young man will be corrupted in that place, in a prostitute's house. Have you ever heard of a monk staying for four months...?"

The man stayed for four months, and every day rumors were coming that "this is going wrong" and "that is going wrong." And Buddha said, "Just wait, let him come. I know

he is a man who can be trusted. Whatever happens he will tell himself. I don't have to depend on rumors."
And when the monk came, Amrapali was with him. He touched Buddha's feet and said, "Amrapali wants to be initiated."
Buddha said, "Look, about all these rumors... When a real meditator goes to a prostitute, the prostitute has to change into a meditator. When a repressed person who has all the sexuality and is sitting on a volcano goes to a prostitute, he falls down. He was already waiting for it -- not even a prostitute was needed. Any woman would have done that."

The question is saying that all the religions have taught you to repress your sexual energy, and they have created repressed people all around. And those repressed people are very angry with me for the simple reason that I am saying repression is not going to help you.
The energy has to be transformed, otherwise the energy will drag you down more into darkness than towards light. Do not repress anything.
Whatever is natural is good. Whatever is natural is to be accepted with totality.
You have to do just one thing: don't be against nature but just be a watcher. Just remain a witness in everything, whether it is eating, whether it is walking, whether it is making love... just remain a witness and you will be surprised. Witnessing is an absolute guarantee of transformation, and you will see the difference.
You won't have any sexual dreams, you won't have any sexual fantasies. And if you repress, then you are going to be in trouble. Even Mahatma Gandhi, who was repressing

his sexuality, at the age of seventy years was having nocturnal emissions. It is ugly. But I am grateful to him because he was truthful. He at least accepted it. Your so-called saints will not accept it.
Repression will show itself -- there is no doubt about it. Some day or other it will bring sex to your mind, either waking or sleeping. But if the energy is transformed then you will have a radiance, a glow, a certain light around you, a certain silence surrounding you; a blissfulness, a coolness that not only you will feel but those who are open also will feel. If you just pass by their side they will feel that not only a person has passed but a phenomenon has passed. Something of your inner core will have touched them. Some music is bound to be heard by those who have ears. And as far as you are concerned there is an absolute distinction: you won't have any ideas, waking or sleeping, about sex.

Okay?

The Sword and the Lotus

Chapter #11
Chapter title: Godless and yet so godly
31 January 1986 pm in

Question 1
BELOVED MASTER,
KRISHNA SAID TO ARJUNA, "SURRENDER AND I PROMISE YOU MOKSHA." JESUS ALSO SAID TO HIS

DISCIPLES, "COME FOLLOW ME AND I WILL TAKE YOU TO THE KINGDOM, TO GOD." BUT YOU SAY TO US THAT YOU CAN ONLY SHOW THE FACTS. WHY DON'T YOU PROMISE US NIRVANA?

All promises are poisons because they are political not religious. The people who have promised you that you have only to surrender to them and they will take you to the ultimate goal of light; you have just to follow them and they will take you to the kingdom of God... these promises have created a spiritually slave humanity. These promises have not helped anyone.

Do you have a single witness who can say, "Following Jesus I have reached the kingdom of God"? In two thousand years the promise remains there, and you remain in your misery, in your anguish, in your utter spiritual poverty.

It is very significant to understand that no one can take you to the ultimate goal of light except yourself. That is your prerogative, your privilege. That is your freedom, your individuality and its beauty.

Nobody can interfere with your spiritual growth. You are not cattle that somebody can take you somewhere. But you have been insulted, humiliated so continuously, that you have become almost accustomed to it and you don't feel the insult of it. Somebody saying to you, "Surrender to me" -- and you don't see the humiliation...?

To whom did Krishna surrender? He never surrendered to anybody. To whom did Jesus surrender? He never surrendered to anybody.

And if these people had some beauty, the beauty was their individuality, their freedom, their absolute uniqueness. A surrendered human being has almost fallen below humanity.

Jesus said to the people, "I am your shepherd, and you are the sheep." And nobody even raised any objection that this was very insulting. On what grounds do you become the shepherd and reduce other human beings who are just like you into animals, into sheep? But any lie repeated again and again starts appearing to be a truth.

These words have been repeated so often by the so-called spiritual masters that you have forgotten what they are doing to your being. They are destroying you. There is no need for any surrender -- the very word is ugly. There is no need to follow anybody, because if you follow somebody you will always remain a blind follower, you will never attain in your own eyes. And the most wonderful thing is: the people who are telling you these things have never themselves done those acts. They have never surrendered, they have never followed -- and that's what gives them grandeur, makes them pinnacles of consciousness.

You should try to understand Jesus, not to follow him. You should try to understand Krishna, not to surrender to him. It is your understanding that is going to lead you to higher levels of being. Do not depend on anybody else to help. There have been so many saviors in the world and the world is not saved yet -- so many prophets, so many incarnations of God, so many tirthankaras... and what is the result? And they have all claimed that they have come to redeem the world from pain, from misery, from ignorance. They come and go -- the world remains the same. In fact, it

becomes darker and darker every day. It becomes more and more miserable every day.
Jainas have twenty-four tirthankaras -- their quota is finished, they cannot have twenty-five. For one creation, from the beginning of this universe to the end of this universe, they can have only twenty-four tirthankaras. Now, what is the hope? And what have these twenty-four tirthankaras done? How many people have been redeemed? How many people have become enlightened? How many steps has humanity grown towards maturity?
It is strange. Hindu avataras have been here, Gautam Buddha has been here, Moses and Jesus have been here, Mohammed and many others. And this small earth and all these prophets, saviors... and the strange thing is that the world goes on becoming worse and worse. Man goes on becoming lower and lower; he has not become a spiritual being. He has not become more aware, more alert, more meditative, more compassionate. Otherwise there would not have been so many wars.
In three thousand years there have been five thousand wars. This is the man that has been created by all your so-called spiritual founders. Just within this century we have already had two great world wars, and now we are preparing for the third.
What spiritual heritage, what spiritual insight is there that makes us destructive rather than being creative, makes us hate each other rather than being loving and compassionate? Even in the name of religion, for centuries there has been bloodshed continuously. In the name of peace, love, and all great qualities, we have done everything that even an animal would be ashamed to do.

It is time to have a look backwards and see that surrender and the idea of following has not helped; in fact, it has degraded you. And you are asking me also to insult you, to humiliate you. Please forgive me, I cannot do that. I can help you as a friend, I can hold your hand as a friend and companion, I can show you the way, but I cannot walk for you. You will have to walk for yourself; otherwise truth will be too cheap. If others can achieve it for you then it won't have any value. And if others can achieve it for you, they can take it away also.

If, following Jesus, you reach the kingdom of God, remember -- if you do something against him he can kick you out of the kingdom of God because it is not your achievement.

You are living on borrowed spirituality. At least leave something which cannot be borrowed. Leave truth -- it can be achieved. Those who have achieved can certainly help, but their help can only be that of a friend not of a master. The very idea of somebody being a master is the idea of spiritual slavery.

You have been asked for centuries to surrender, to trust, and do whatever the master says. And you don't know whether he is a master or not. Do you have any criteria? Do you have any way to judge that this man is a master? There is no criterion available, so you have been surrendering to people who are cunning enough to pretend to be masters. A real master will be so humble that he cannot call himself a master. The very claim, "I am the master, and you are just a devotee, a disciple, a follower," is nothing but pure egoistic assertion. And wherever the

ego exists one thing is certain: you cannot get any help towards light, love, life.
Man is capable of spiritual growth -- he has the potential. All that he needs to know is the right way. And anybody who can show you the right way -- you can be grateful to him, you can be thankful to him. But what is the need to surrender?
I am reminded of a Tibetan story....

Milarepa, a great master, was searching for truth. The story is of the days when he had not found it. And people told him, "There is a certain master -- all that is needed is absolute surrender."
Milarepa went to the man and surrendered totally -- he must have been a unique individual -- and then other disciples of that master became very jealous of Milarepa because he started doing strange things. He would walk on water, he would go through fire and not be burned... And they all asked him, "What is your secret?"
He said, "You are senior disciples of the master, you must know. I have simply surrendered myself to him, so whenever I want to cross the river I simply remember the master and just say to him, `Take me to the other side,' and I walk on the waters."
The master heard -- he could not believe it. He wanted to see. He told Milarepa to jump from a mountain peak into a thousand-foot-deep valley. Milarepa simply remembered the name of the master, and jumped.
They all were thinking, "We will not be able to find even bits and pieces of the man, the valley is so deep and so dangerous."

But when they went there -- it took hours for them to go down -- Milarepa was sitting there in the lotus posture, so blissfully.
The master said, "Just my name helps you...?"
And naturally, and logically, he thought, "If my name helps him so much I must be a great master." And he thought, "If my name helps him, then what miracles can I not do?"
He tried to walk on the water, and he started drowning and had to be saved by his disciples. That moment Milarepa saw his own master drowning, and the whole idea of surrender to a fake, to a fraud, disappeared. He said to the master, "At least you should not have done it in front of us. You have destroyed our trust, our surrender. You have destroyed us so deeply that now it will be difficult for us to trust in anyone. You have made us skeptical. I came to you in innocence, and I am going absolutely corrupted."

There is no criterion. Surrender, if it is total -- which is very difficult, almost impossible; only a very innocent man can do it -- will help you, not the master. The master may not be a master at all. But surrender simply means you have dropped your ego completely. But why call it surrender? Surrender always means to someone.
I am a straightforward, simple person. I will tell you to drop the ego; I will not tell you to surrender to me. That is a roundabout way of dropping the ego, and dangerous because you may be surrendering yourself to somebody who is not right; you may be following someone who himself is lost.
There is a beautiful story by Kahlil Gibran....

A man became a very famous master, and he went from one place to another teaching his doctrine which was very simple: "Come follow me."

Of course people have so many things to do they cannot just come and follow you. And they always think, "Next time when you come, perhaps I will be ready; my children are small, my girl has to be married, my wife is sick. What you are saying is right, but the time is not right. I am ready, but the situation does not allow it."

He went on telling the people, "Whoever follows me, within days, he will attain to the ultimate illumination."

In one village, one young man stood up and said, "I am ready."

There was great silence for a moment because this had never happened. The master was a little hesitant. Now where to take him... what to do? He had no knowledge of what it means when you attain to self-illumination, but in front of the crowd he pretended. He said, "Okay, you come with me."

He took him into the hills, into rough places... made the journey as terrible as possible. But the young man was also very stubborn -- he continued to follow him. Many times the master said, "You must be tired; it is better you go back."

That young man said, "I will never go back. First I will attain self-illumination whatever the cost; only then can I go back."

But trying to put the young man into hardships, the old master was himself also trying to do the same. He was also terribly tired. Finally, he had a nervous breakdown.

The young man said, "What is the matter?"

The old man said, "To be honest with you -- I have to be honest, otherwise you will kill me -- you are young and I am old. You can go through all this suffering and I cannot."
But the young man said, "I have not told you to go through all this suffering. I was simply following you; you were not following me."
The old man said, "To be honest, I don't know what self-illumination is. My profession was going so well... my whole life. Because nobody ever followed, no problem ever arose. You are such a rascal that you really followed, and you are still bent upon following me -- that means you will kill me."
The young man said, "But what about self-illumination?"
The master said, "I have forgotten all. I don't know who I am. I don't know what self-illumination is. I just pray to you to leave me in peace. I will never bother you again, but don't disturb my business in other parts of the country. The only business I know is telling people, `I can give you salvation; you just come and follow me,' knowing perfectly well that who is going to follow? -- everybody has incomplete things to complete. But you are such a stubborn fellow that you dropped all that you were doing and simply went on following me!"

The story is significant. Jesus says, "Follow me and I will take you into the kingdom of God." But is there any kingdom of God? In Buddhism there is no kingdom of God; in Jainism there is no existence of God. It is simply a hypothesis. And the people who followed Jesus were all illiterate, uneducated, coming from the lowest strata of society -- fishermen, farmers, woodcutters, carpenters... He

himself was the son of a carpenter. He himself was not educated, not cultured, not civilized. Not a single rabbi of his day, not a single learned person, not a single wise man followed him. The people who followed were following him out of greed.

A fisherman cannot hope that on his own he can enter into the kingdom of God -- and this man is not asking for much money, he is simply saying, "Follow me." Just following him there is no harm, and the promise is great. They were not in love with Jesus.

Even in the last hours before Jesus was caught they were asking him, "Soon you will be reaching to the kingdom of God" -- because it was known that he would be crucified. "Before you leave us we want to know... of course your place will be exactly at the right hand of God. You are the only begotten son of God -- but what will be the place of your twelve disciples? Who will be next to you?"

Do you see their mind? Do you see their greed? Do you see their ambition? And what have they done? Just hanging around Jesus, and they have become capable of entering into the kingdom of God. Now they are asking what their position will be. They must have been feeling jealous of each other -- "Who will be next to Jesus?" And when Jesus was crucified all the twelve apostles had escaped -- great followers -- just out of fear that they may be recognized as Jesus' followers, because they were always hanging around him wherever he was going. Those twelve fellows were always with him; everybody knew them -- they may be caught. If Jesus is crucified, the same may happen to them. They all escaped. They forgot all about the kingdom of God, they forgot all about following Jesus Christ. And

those twelve cowards who left the master hanging on the cross have become the twelve great prophets of Christianity.

A whole religion is created on the words of those twelve cowards. Jesus cannot save anyone -- he could not save himself. At the last moment on the cross, in deep frustration, he shouted at the sky because he was waiting for some miracle to happen, and nothing was happening. And people were laughing, joking, making a fool of him: "This is the only begotten son of God. Now call your father to save you."

Finally, he shouted, "Father, why have you forsaken me?" Even his trust was not total, even he was full of doubt that perhaps God had forsaken him and that's why no miracle was happening.

Miracles don't happen.

Nature knows no exceptions.

But on this poor man Jesus, for two thousand years, millions of people have been depending. Just a hope, but that hope is dangerous because it prevents you from changing you; it prevents you from doing something yourself; it prevents you from your own potential, from your own powers, from your own intelligence, from your own inner being that is always present there.

No Jesus, no Krishna -- everybody has to be alert, aware, drop all false hopes. Nobody can save you, and nobody has ever saved anybody. Masters have only shown the way. Because they have traveled on the path, they can save you unnecessary wandering, they can show you the straight way. But nobody can walk for you. And it is good that nobody can walk for you. It would have been dangerous if

somebody was capable of saving you, because then he becomes your owner, you become a slave.
Even in your kingdom of God you will be a slave. The man who has brought you there -- you bribed him by surrender, you bribed him by following him, you bribed him by massaging his ego as much as you could -- can kick you out of the gate at any time.
It happened...

I was sitting in my village by the bank of the river. It was evening, and just getting a little dark, and one man started shouting, "Save me, save me!" He was drowning.
I don't believe in saving anybody, so I looked all around -- if somebody else saves... it is good. But there was nobody so, unwillingly, I jumped into the river, and somehow carried the man.
He said, "What have you done? I was trying to commit suicide!"
I said, "This is something! Then why were you shouting `save me'?"
He said, "I became afraid!"
I said, "Don't worry."
I pushed him back -- if I can save him I can push him back.
And again he started shouting, "Please save me!"
I said, "No more. Now you do it yourself."

Do not depend; every dependence is slavery. That's why I cannot say to you, "Just follow me." I can say to you, "Try to understand." In trying to understand me, perhaps you may be able to see the path yourself.

I can help you to see the path, I can help you to open your eyes; I can throw cold water in your eyes -- that's what I am doing every day. And sometimes you get irritated, you get annoyed, because nobody wants cold water in the early morning to be thrown into their eyes. I can shake you, I can wake you, I can drag you out of your bed. I can make you a little alert and give you the full details of how to become more aware, more meditative -- and then there is nothing else to be done.

Your meditation will take you.

I cannot take you anywhere.

And you will be grateful to me that I did not ask you cheap things -- surrender to me, just trust in me and everything will be okay. All that is sheer nonsense. You like it because it is cheap, you like it because you have not to do anything. I am asking you something arduous. You will have to do it, you will have to work hard at it. You will have to sharpen your intelligence, your consciousness, and as it is sharpened the way becomes more and more clear. You are nobody's shadow, nobody's follower.

Everybody reaches to the truth alone, not by following anybody. And it is beautiful to reach alone because then it is your earning. Then you deserve it.

Question 2

BELOVED MASTER,

WHAT IS YOUR MESSAGE TO THE MODERN NEPALESE PROMINENT BUDDHISTS?

My message cannot be specially to the Buddhist, or to the Christian, or to the Hindu. My message is only to human beings, because I don't believe in these distinctions.
The first thing I would like the Buddhist monk to understand is that it is beautiful to be a Gautam Buddha, but it is ugly to be a Buddhist. It is beautiful to be a Christ, but it is ugly to be a Christian, because the Christian and the Buddhist are just carbon copies.
Just think of Gautam Buddha. He was his original self -- that is his beauty and that is his greatness. He was not a Buddhist, he was simply himself.
He had tried for six years continuously with different masters to find the truth, but nothing happened except frustration and failure. He was in great despair because he had been with all the great teachers that were available. Those teachers themselves had to say to him -- because of his sincerity, his honesty -- "Whatever we knew we have taught to you. If you want more then you will have to find it for yourself. This is all that we know. And we understand perfectly that you are not satisfied; neither are we satisfied, but we are not so courageous to go on finding. Even if it takes lives, go on finding."
Finally, Buddha had to drop all the teachers and all the masters, and started on his own. He worked tremendously hard. One of the most significant things happened that has to be remembered by all seekers wherever they are in the world; it will always remain a significant milestone for future humanity.

One day he was staying by the side of Niranjana River. I have been to the place. The river is a very small river;

perhaps in the rainy season it becomes bigger. I had gone there in summer; it was just a small current of water.
He went down into the river to take a bath, but he had been fasting too long. He was so weak, and the current was so fast and strong that he started going down the river. Somehow he caught hold of the roots of a tree, and in that moment an idea came to him: "I have become so weak by fasting because all the teachers, all the scriptures, consistently insist that unless you purify yourself by fasting, you cannot attain enlightenment. And I have weakened myself so much, but enlightenment has not happened. I cannot even get out of this small Niranjana River. How am I supposed to get out of the ocean of the whole world?"
In the Indian mythologies the world is compared to the ocean -- BHAVSAGAR. "How am I going to cross bhavsagar, the ocean of the world, if I cannot even cross Niranjana River?"
It was a great moment of insight: "I have been unnecessarily torturing my body. It was not purification, it was simply weakening myself. It has not made me spiritual, it has simply made me sick."
That evening, a woman in the town had made a promise to the tree under which Gautam Buddha was staying that if her son got well from a sickness, then she would come on the fullmoon night with a bowl of sweets in gratitude to the deity of the tree. She would offer the sweets -- "Please accept them."
It was a fullmoon night, and just by coincidence Gautam Buddha was sitting under the tree. The woman thought, "My God, the deity himself is sitting under the tree waiting

for me." She was overjoyed. She placed the sweets and she said, "I have never heard of the deity himself coming out of the tree and accepting the offering of us poor people, but you are great and you have helped me tremendously. Please forgive me for giving you so much trouble, but accept this small offering."
Buddha ate for the first time for years without any guilt.

All the religions have created guilt about everything. If you are eating something good -- guilty. If you are wearing something beautiful -- guilty. If you are happy, something must be wrong. You should be serious, you should be sad -- only then can you be thought to be religious. A religious man is not supposed to laugh.
Buddha, for the first time, was out of the grip of the whole tradition. Nobody has actually analyzed the state of the mind in that moment -- which is very significant to the whole psychology of spiritual enlightenment. Buddha simply dropped out of the whole tradition, orthodoxy, all that he had been told, all that he had been conditioned. He simply dropped everything. He did not even ask the woman, "To what caste do you belong?" And as far as I understand she must have belonged to the sudras.
It is written nowhere, but my conclusion has some reason, because her name was Sujata. Sujata means born into a high family. Only somebody who is not born in a high family can have such a name. One who is born in a high family need not have such a name. You can find the poorest man in the town, and his name will be Dhanidas... the ugliest woman in the town, and her name will be

Sunderbhai. People substitute names to add height to their reality. The name of the girl was Sujata.
Buddha dropped the whole structure that had surrounded him that evening. He did not ask the caste, the creed. He accepted the offering, he ate the sweets, and after many days he slept for the first time without any guilt about sleep.
Your so-called spiritual beings are afraid of sleep. Even sleep is a sin -- it has to be cut. The less you sleep, the greater the spiritual man you are.
That night Buddha slept just like a child, with no conception of what is right and what is wrong -- innocent, unburdened from the conditions, traditions, orthodoxy, religions. He was not even worried that night about truth, enlightenment. He slept a deep, dreamless sleep, because dreams come only to you when you have desires. That night was absolutely desireless. He had no desire, hence no question of any dream. In the morning when he opened his eyes, he was utterly silent. Outside it was absolutely silent. Soon the sun started rising, and as the sun started rising, something inside him also started rising.
He was not searching for it, he was not looking for it. For the first time he was not desiring it, and it happened -- he was full of light.
The man Siddhartha became Gautam Buddha.

My message is: try to understand Gautam Buddha. He is one of the most beautiful men who has walked on this earth.
H.G. Wells, in his world history, has written one sentence which should be written in gold. Writing about Gautam

Buddha he writes, "Gautam Buddha is perhaps the only godless man, and yet, so godly."

In that illumination, in that moment of enlightenment, nirvana, he did not find any God. The whole existence is divine; there is no separate creator. The whole existence is full of light and full of consciousness; hence there is no God but there is godliness.

It is a revolution in the world of religions. Buddha created a religion without God. For the first time God is no longer at the center of a religion. Man becomes the center of religion, and man's innermost being becomes godliness, for which you have not to go anywhere -- you have simply stopped going outside. Remain for a few moments within, slowly, slowly settling at your center. The day you are settled at the center, the explosion happens.

So my message is: understand Gautam Buddha, but don't be a Buddhist. Do not follow. Let the understanding be absorbed by your intelligence, but let it become yours. The moment it becomes yours, it starts transforming you. Until then it has remained Gautam Buddha's, and there is twenty-five centuries distance. You can go on repeating Buddha's words -- they are beautiful, but they will not help you to attain what you are after.

So my message is general. The same is for the Christian, the same is for the Jaina, the same is for the Hindu, the same is for the Mohammedan. They are all making the same mistake and they all have to correct it in the same way.

Try to understand. There is no harm even if you love Buddha. There is no harm in understanding Jesus Christ.

There is no harm in understanding Krishna. Understanding is always valuable.
Gather your honey from as many flowers as possible. Be richer, but let that understanding become yours. It should not be written in quotation marks. It should be your feeling, your seeing, your vision, and then there is no need to repeat. It is there always with you. It will show in your actions, otherwise you will repeat Gautam Buddha and your actions will not show the same.
I will tell you one story. All the Buddhists all over the world have become non-vegetarians. This is a strange phenomenon. Gautam Buddha was a vegetarian. How has it come to happen that all the Buddhists of all the countries -- because the whole of Asia is Buddhist -- have become non-vegetarians?
There is a small story....

Buddha had said to his bhikkhus -- and he had to say it for a certain reason -- "Whatever is given to you in your begging bowl you have to eat it all. Don't ask for more and don't leave anything. Be respectful to food. Don't tell people what they have to give to you."
Everybody knew that Gautam Buddha and his people were vegetarians, so only vegetarian food was being given.
It happened one day that one monk was coming back and some bird dropped a piece of meat in his bowl. Now a great problem arose for him because Buddha had said, "Nothing should be rejected from the bowl. Whatsoever is in the bowl you have to eat it all." And he had also said, "You should not eat meat, you should not kill for eating."

He came in front of Buddha, and in front of the whole commune he asked the question, "What am I supposed to do? Should I throw this piece of meat away or should I eat it?"
Buddha closed his eyes and thought for a moment. It was really a difficult decision because there were dangers. If he says, "Throw it," then he is giving an opportunity in the coming centuries for all the Buddhists to choose their food. Then whatsoever they like they will eat, and whatsoever they don't like they will throw away. That would be a wastage of food and it is not respectful.
And if he says, "Eat the meat," there is no danger he thought, because birds will not do it every day -- perhaps once in a century or perhaps not ever again. It is just an accident. So he said, "Whatsoever is in your begging bowl, you have to eat it."

That was the beginning of meat eating. That is how man's cunning mind works. The monks started sending messages to the householders, "You can start giving meat; there is no harm." And finally, as time passed, all the Buddhists of the world have become meat eaters. This is what I say: following, but not understanding.
Understand Gautam Buddha -- his message is of immense value, particularly for the times in which we are living. Don't be life destructive. Just for your taste, don't kill animals. It does not matter whether you yourself kill, or somebody else kills it for you.
If you want the silent meditation that Gautam Buddha has given to the world, vipassana, you have to be vegetarian. A non-vegetarian will find it very difficult, because the

meditation is for a very sensitive person, and a meat eater is hard. He is not very sensitive; he is insensitive. He has been eating it from childhood so he has no awareness; he has become accustomed to it.

To me it is not important whether he eats meat or not. To me what is important is that what Buddha has given as meditation will not be possible for the meat eater. He will be so hard, and the meditation is for a very soft heart, a very loving heart, a very compassionate heart -- a compassion that has no limits.

Gautam Buddha used to say, "When you meditate, after each meditation don't forget it. It is a must that you should spread all the blessings that have come to you through meditation to the whole humanity or to the whole world, the whole existence. You should make it a point: `Whatever I have gained, whatever virtue, whatever dharma -- whatever purity I have gained through meditation, should not remain in my possession only, I give it to the whole existence.'"

One man said, "There is a problem. I can do it but you have to forgive me for making one exception."

Buddha asked, "What exception?"

He said, "I can give it to the whole world but not to my neighbor. That much you have to forgive me. I will say, `I give all my blessings to the whole world, except to my neighbor.'"

Buddha said, "Then you don't understand me at all. Even a single exception shows that you are not sensitive, you do not understand what I am saying. You do not understand the meaning of compassion and love."

Try to understand Gautam Buddha, but don't remain a Buddhist. You have to become a buddha yourself, in your own right. You are not to end up being just a good Buddhist monk - that is a very sad end. You have to reach to the state to which Gautam Buddha himself reached.

Question 3
BELOVED MASTER,
CAN A PERSON MEDITATING AN HOUR A DAY GAIN ENLIGHTENMENT IN THIS LIFE?

It has been found by all the great meditators of the world that just forty-eight minutes, exactly forty-eight minutes, are enough to make you enlightened. But to meditate for forty-eight minutes - I'm not even making it sixty, I'm giving you the exact time - is not an easy thing.
Even to meditate for a single minute, a whole single minute, sixty seconds, is a difficult thing - but not impossible. You can try it to check. Just put a small watch in front of you with a second hand, and start looking at the second hand the moment it moves from twelve. Just keep watching the second hand and see how long you can manage watching it.
At the most, somewhere between ten to twelve seconds you will have missed, you will have gone somewhere else. And by the time you come back, a few seconds are lost, the hand has moved. If you do it daily, then in a few days it is possible to remain for sixty minutes silently watching.
The same is the process of vipassana. You have to watch your breathing - that is the method that Buddha used, a very

simple and very scientific method. You just watch the breath going in, you go with it; it is coming out, you come out with it. You don't forget at any time the watching; you don't go astray.
If you can manage it for forty-eight minutes, that very day you will become enlightened, in this life! There is no need to wait for another life and there is no need even to wait for one hour. Those twelve extra minutes may be too difficult. Just forty-eight is the exact right time.
To attain those forty-eight minutes may take years, but it need not be postponed for another life, it can happen in this life.
It all depends on your intensity.
It all depends how much you are ready, willing, open, receptive, vulnerable.

Question 4
BELOVED MASTER,
CAN A SPIRITUAL QUEST GO ALONG WITH MATERIAL ADVANCEMENT?

There is no contradiction. Spiritual growth can go with material advancement. Just one thing has to be remembered: material advancement should function as a servant, and spiritual growth should remain the master. At no point should spiritual growth be sacrificed for material advancement. At any time, whenever it is needed, material advancement can be sacrificed for spiritual growth. If this is clear, then there is no problem.
The problem arises only because material advancement remains the master and still you want to grow spiritually.

Spirituality cannot grow as a servant. Your spirit cannot be a servant to your body. Your spirituality has to be a master, then everything can function as a servant and can help it. There is no need to divide life. For those who can manage it this way - putting spiritual growth as a priority, and material advancement only as helpful to it, never against it, always with it and for it - there is no problem. This has to be made clear to all the religions of the world. The East has chosen half - spiritual growth - and become afraid of material growth. Who knows? - it may become the master, it may take the priority. Hence the East is poor, sick.
The West went to the other extreme - they devoted their whole energy to material advancement, forgetting completely that material advancement in itself is meaningless. It leads you nowhere; it leads you only into deep frustration, finally, into a meaningless life where you can see clearly that you wasted your whole life collecting rubbish, junk. And it does not give you peace, it does not give you silence. It has not been able to make you aware of truth. And now death is approaching and your hands are empty. Your whole life has been just a desert.
The West is spiritually poor, materially rich. The East is materially poor, spiritually rich.
But both are half, and both are suffering.
My effort is that there should be a synthesis - and a synthesis is possible. Just remember who is the master and who is the servant.

Okay, Haridas?

The Sword and the Lotus

Chapter #12

Chapter title: The golden mean
1 February 1986 pm in

Question 1
BELOVED MASTER,
WHAT ARE YOU DOING AND WHY? HOW IS IT DIFFERENT FROM WHAT WE ARE DOING AND WHY?

I am not doing anything at all. I am not interested in any goal, in any plan, in any future. I am simply living moment to moment, spontaneously.
Just as the flowers are there in the garden, doing nothing, just being there, or as the stars are in the sky, doing nothing, just being there, I am here. But there is no why and no what, simply because I don't even think of the coming moment.
Whatever happens I allow it to happen.
You think I am speaking to you. As far as I am concerned, whatever comes to me I allow it to be spoken. I am just a mirror -- a mirror does nothing.
In language it seems as if a mirror also is doing something -- it reflects. Linguistically, reflection is an action -- but the mirror is not doing anything.
When you are in front of the mirror, it reflects you. When you have moved, the reflection disappears. The mirror is simply there, whatever comes in front of it is reflected in it.
That's why it is almost impossible for me to speak to you unless you ask a question -- because I don't have anything

to say. Your question becomes a provocation to my consciousness. It is reflected, echoed, and goes back to you, but it is not my doing.

What you are doing and why you are doing -- how can I manage to know? That is your business, your problem. I can say about myself, and perhaps this is the difference: I know about myself, and you don't know about yourself. You are doing things and you don't know why you are doing them, what you are doing....

You are living in darkness, in ignorance, in blindness. I know exactly that I am not doing anything. On my own I am just an empty mirror. If you want something to be echoed, you come in front of me, you ask a question. If some answer arises it is a simple happening -- not a doing. Just as water flows downwards, the sun rises, the birds start singing and the flowers start opening. The sun is not doing anything. It is not knocking on each bird's nest -- "Get up and start singing..." Just the presence of the sun -- and something happens all over existence. Life starts awakening, responding.

I am simply a presence.

You can draw as much as you want.

It all depends on your questions, your quest, your inquiry. I have to drop a few of your questions just because I don't want anybody to look silly asking a question which is stupid.

For example, one woman has been asking for three days continuously, "I love my ego, what should I do?" What is there to be done? If you love your ego, love is good, at least you love something. It is better than nothing! And you love your ego -- then why are you worried about doing

something? Is not love enough? Do you want to do something more? Certainly you are worried that loving your own ego is taking you into a dangerous stage -- it is going to become your hell. You know it, otherwise the question of what to do would not have arisen.
Every day I have read the question, and every day it has reminded me of a story....

An old woman died. She was very much afraid -- afraid because in her whole life she had done nothing that she could think of as ever getting her into paradise. But strangely enough, a carrot appeared. And the carrot said, "You have forgotten. I am your only act which was virtuous and good. You once gave me to a beggar. I was rotten, and you were going to throw me away, and by a coincidence the beggar came before you were going to throw me, and you gave me to him. But even that much giving is rewarded by existence. I have been sent by God -- just hold onto me and I will take you upwards to paradise."
The woman was thrilled, and holding the carrot she started rising. People had gathered, because they heard that she had died. And when they saw this carrot and the woman rising with the carrot... somebody jumped and took hold of the legs of the woman. And then it became a long line, so long that you could not see from one end to the other end....
But the woman was very angry: "So many people are going into paradise" -- and the carrot was hers!
Just at the gate of paradise she shouted downwards to the long line that stretched towards earth, "You all get lost. It was my carrot!"

And in saying this, she forgot. Speaking to the people and gesturing that "this was my carrot" -- the carrot was lost. The carrot entered into paradise and the whole line of people fell back. Falling from paradise to the earth, none of them remained alive....

But just the idea of my carrot is enough to take you back from the very gates of paradise.
You are not at the gates of paradise, you are in love with the ego. So love it as deeply as possible so that soon it creates a hell for you. Only that hell will open your eyes -- not my answer.
I was dropping that question every day, because I don't want anybody to look stupid before so many people. It is insulting, and I don't want to insult anybody.
Just today another person has asked, "Do enlightened people overeat?" I wonder sometimes what goes on in people's minds -- how they can manage such questions. How many enlightened people have you seen? Yes, there are people who overeat, but they are not the people who are enlightened -- they are addicted to food, they cannot stop eating.
I was in America...
There are thirty million people dying of starvation, and exactly thirty million people are dying of overeating -- and man thinks he is a conscious being, intelligent, alert... Now this is a simple thing. Those thirty million people should not overeat because they are killing themselves. And whatever is saved from them will save the thirty million people who are dying because they have nothing to eat.

Sixty million people can be saved without doing anything, just a little understanding.
The enlightened person never goes to the extreme in any way. Neither does he fast and torture his body, nor does he overeat and torture his body in another way. Both are ways of torturing your body. You can torture it by not eating; you can torture it by overeating.
The enlightened person follows the golden mean: he is always in the middle, never at the extreme.
In Gautam Buddha's life there is a beautiful story....

He was passing through Shravasti -- a very rich and famous city of those days -- and the king of Shravasti was one of the most egoistic persons in every way. He was an extremist about everything. He lived in extreme luxury. The whole day he was sleeping, and the whole night was a night of dining and wining and dancing and gambling -- his whole life was upside down.
He had a beautiful palace. Even on the steps he had not made a railing. On each step there were naked young women standing to function as a railing so he could go on putting his hand from one naked young woman to another.
This man heard of Buddha because so many people told him, "At least once you should listen to this man. There is some beauty, there is some truth, and there is some magnetic force in the man. What he says is not theoretical, what he says seems to be coming from the very innermost being, his own experience. He does not quote authorities, he is not a scholar. He says what he has known, and he says it with such authority that it is impossible not to be touched by it."

So many said this to him, that finally he managed one day to get up early in the morning and go to listen to Gautam Buddha. Whatever the people had said was no exaggeration. In fact, the man was much more than the people had said about him. He had a certain gravitation that pulled you towards him.

Shron stood up -- that was the name of the king of Shravasti -- touched Buddha's feet and said, "Please initiate me, I want to become a monk."

It was a surprise. Nobody had ever thought that this man would become a monk. Even Gautam Buddha told him, "You have heard me only once, you should take some time to think it over; there is no hurry."

But that was not the type of Shron's personality. He said, "When I said, `I want to be a monk,' I want to be a monk -- and right now!"

He was an extremist. He became a monk. He renounced the kingdom.

Buddhist monks don't live naked, but Shron started living naked. People reported to Buddha that he seemed to be really a great ascetic. Buddha said, "You have not understood the man. He is simply an extremist."

Buddhist monks eat one time a day. Shron would eat only once every two days. He defeated all the monks. He defeated even Gautam Buddha. When they were traveling, every monk would travel on the road, but Shron would always go by the side of the road. In the thorns, the rough stones, his feet would be bleeding. And people started respecting him immensely. Even the other monks thought they were not so great in renunciation as Shron was. Even a

few started thinking that they should be followers of Shron rather than Buddha.
After six months, Shron became black -- he had been a beautiful man -- because he was always standing naked in the hot sun. He destroyed his body by not eating, he destroyed his feet by walking over rough stones, thorns, bushes when there was a road available.
Within six months he was badly sick, and Gautam Buddha himself went to see him. It was a rare occasion because it was not reported that Gautam Buddha had ever gone to see any other sick monk before or after.
The news went like wildfire amongst all the monks that certainly Shron was a great ascetic, otherwise Buddha would not have gone to see him just because he was sick.
But Buddha had gone for some other purpose. He did not ask Shron about his sickness. He said to him, "I have heard that when you were a king you used to play the sitar and you were a master artist. There was not anyone else in the whole country comparable to you -- is that right?"
Shron said, "Yes. I love to play the sitar, and I had devoted my whole life to the sitar. I had come to such a mastery that there was no competitor to me."
Buddha said, "I have come to ask a few questions. One: when the wires of the sitar are too tight, will it give birth to great music?"
Shron said, "To great music? It will not give birth to any music. Too tight wires will simply break."
Buddha said, "And if the wires are too loose, will it give great music?"

Shron said, "You are asking strange questions. When the wires are too loose they don't have tension enough to create music."
Then Buddha said, "What is the position in which the wires should be so that great music can be produced?"
And Shron said, "They have to be in exactly the middle position where you can say they are not loose and they are not tight. And it is one of the secrets of the art to adjust the wires to the exact middle."
Buddha said, "I don't have anything more to ask you. I have just come to remind you that life is also like playing on the sitar: if you are too loose you are lost, if you are too tight you are lost. Each extreme is a death, and to find the exact middle is the whole art. You were too loose living in utter luxury. Now you are too tight living in an unnecessarily ascetic way. Come into the middle, listen to me, for the wise have always followed the middle path, they are never at the extremes. Only fools are at the extremes."

So whatever the situation, the enlightened person will always be found exactly balanced in the middle.
That's why it is difficult even to recognize the enlightened man. You can see the extremist very easily: he is fasting, he is standing naked in the hot sun, in the cold... you can recognize him. He is standing on his head, or he is standing on his feet for years and he does not sit down, does not lie down. And naturally you will recognize him because he is doing something which is unnatural.
The enlightened person will be absolutely natural -- but this is to be understood that he will be very much unrecognizable. You will need immense insight and

understanding. You will need some taste of meditation to experience the enlightened man, otherwise you will not understand him.

For example, Hindus denied Gautam Buddha while he was alive... they did not recognize that he was enlightened because their incarnations of God -- Rama, Parasurama, Krishna, Shiva -- none of them had renounced the world, none of them had renounced anything. They lived in immense luxury. They lived in marble palaces, moved in golden chariots... That seemed to be fitting for a god. But Gautam Buddha with a begging bowl, barefooted, moving on the street, not even using a vehicle -- Hindus could not conceive what kind of a god he was, what kind of enlightenment he had attained. Krishna never did this, Rama never did this. They had no comparison in their own history. Naturally, they denied him.

Jainas also denied that Gautam Buddha was enlightened for the simple reason that Jainas are on the other extreme. Mahavira lived naked. He was a contemporary of Gautam Buddha; he lived naked. He did not carry even a begging bowl -- that is also a possession.

Gautam Buddha had three pieces of clothing and one begging bowl -- at least four things. For Mahavira that was too much possessiveness -- he had nothing. He would beg with his hands. He would make his hands the begging bowl. And the Jainas had a long history of twenty-four tirthankaras... the same ascetic ways, the same way of fasting for months at a time. In twelve years, Mahavira ate for only one year -- not solidly for one year, but two months he would fast, two or three days he would eat, a few months he would fast, a week he would eat... In twelve

years he ate only on three hundred and sixty-five days. He was fasting for eleven years.
Now Jainas cannot accept Gautam Buddha as enlightened, because he was eating every day. One meal every day -- it was too much luxury.
I want you to understand that to understand the enlightened man is one of the most difficult things in the world, for the simple reason that he is in the middle. He is absolutely normal. The extremist is recognizable.
The person who has asked the question may have seen Hindu monks with big bellies... I have seen monks like Nityananda. It is difficult to say that Nityananda had a belly, it is better to say that the belly had Nityananda. The belly was bigger than Nityananda. The belly was all. The head and legs were joined to it, but they seemed to be secondary, not important. When he lay down the belly looked like Gourishankar -- even Edmund Hillary would find it difficult to climb!
But this happens to Hindu monks for the simple reason that for centuries it had been thought a great virtue to serve the monks, to feed the monks, to bring as much delicious food as possible. So people would bring food, fruits, sweets -- all kinds of things -- and the monk...
This is to be understood -- it is one of the secrets of human life that if you are repressing sex you will start eating more. If you have completely denied yourself love, then food will become your only love affair.
And the reason is that the child, when he is born, comes in contact with the mother's breast. Simultaneously he feels the love of the mother and the mother's milk -- the food. Food and love become associated from the first day.

That's why every businessman knows to give a good dinner to the party when you are doing business. Then the business can be done easily; negotiations can be made easily and will be more favorable. First feed the person, then he is in a loving mood, unconsciously. This is the psychology: with food, love is joined.

Take love away from the man and you will immediately see that he starts eating more, because he substitutes food for love.

It happens that unmarried girls are never so fat, but when they become married, settled in life, a husband... Now there is no question of any competition, particularly in this part of the world, and they start becoming fat. They quarrel with the husband, they fight with the husband, they nag the husband. And you will be surprised that they nag the husband exactly when he is eating -- unconsciously. That is the most vulnerable time because that is the time he wants love and that is the time he is given hate. You can't torture in a better way.

And the same man every day, and the same quarrel, the same fight... slowly, slowly you forget what love is. Then people start eating more and more. Women are more fat than men in the East, because women cannot move freely in the society and have love affairs, but men can have love affairs outside marriage.

In the West it is equal, but in the East women are more fat than men. It shows that the men have a freedom which the woman has not. But with food she is free and the whole day she is in the kitchen.

I am reminded of an anecdote....

One man's wife was getting so fat that it was becoming embarrassing for the husband to take her anywhere. Wherever he would go with the wife, she would immediately become the target of everybody's comment: "What kind of woman is this?" And particularly in the West, slim is thought to be beautiful. A fat woman may do in the East, but in the West -- impossible!

In the East monks are fasting; in the West women are fasting. Everybody is on a diet. Why? -- because the thinner you are, the younger you look, the better you look.

The man asked the psychologist, "What to do? The wife does not listen."

The psychologist said, "You do one thing." He gave him a naked picture of a very beautiful woman with a very proportionate body and told him, "Hang it inside the refrigerator so whenever your wife opens it, suddenly she will recognize what she is doing to herself. She should be like this woman. Perhaps it will help -- continuous remembrance again and again. Anything that she goes to the refrigerator for, she will see the naked woman, so beautiful..."

After six months the psychologist met the man. He could not recognize him. What had happened? The man had become so fat. The psychologist asked, "What happened? You were talking about your wife that she is so fat -- that something has to done. And within six months you have managed a feat which people could not manage in six years."

The husband said, "It is all your doing, because of this beautiful picture."

The psychologist said, "I don't understand."

And the man said, "It is so simple to understand: it did not work on my wife, it worked on me. I started to go to the fridge to see the picture. And when one is so close to ice cream and this and that, one naturally takes something. My wife is the same, now I am her equal. But this is your doing -- that stupid picture! I thought you were a psychologist."

An enlightened man is so full of love, is so full of compassion, that it is impossible for him to overeat.
And he is not only compassionate to you, he is compassionate to his own body too. He cannot torture it by fasting, he cannot torture it by overeating. He will always remain in the middle.
And in the middle is all the wisdom, all the truth, all the beauty of existence.

Question 2
BELOVED MASTER,
CAN A JOURNEY MOTIVATED BY DESIRE END IN DESIRELESS WITNESSING?

The question is: Can a journey motivated by desire end up in a desireless awareness?
Yes, because every desire is going to give you anxiety, anguish, misery, suffering. So any journey motivated by desire is a journey towards hell. And how long can you continue it? How long can one suffer, be miserable? There is a limit to endurance, and everybody comes to the limit. And the moment you come to the limit you can see it clearly that the suffering, the misery, the hell, is created by your desire.

You cannot avoid misery and suffering and hell, and save your desire. The moment you see the connection, immediately the desire and the misery and the suffering drop from your hands. You need not drop them. The very understanding that desire is creating all this hell that has become intolerable, all this nightmare... that each moment has become just pain and it is caused by the desire even though the desire had promised you a paradise....

Every desire promises you a paradise and every desire leads you into hell.

Every desire gives you great promises of pleasure, but every desire ends up in utter pain.

Seeing it, understanding it, nobody in the world is so stupid not to drop the desire and the whole journey with it. And this dropping of the desire and the journey brings you to the point of awareness. Why don't people drop their desires? The reason is they don't follow their desires fully, so they never come to see the connection.

Everybody has many desires, is running in many directions simultaneously, so he never reaches very far in any direction. That's the reason millions of people go on living in misery and cannot see that their own desires are causing it. They go on finding some other excuse why they are miserable. Perhaps others are causing it, perhaps fate is against them; perhaps the lines of their hand are not favorable; perhaps the astrological chart is not correct... they go on shifting to something which is all nonsense. The lines of your hand have nothing to do with your life, and the stars in the sky have nothing to do with your life. Nor has the time of your birth anything to do with your life.

You have to take the responsibility totally, that it is you who decides either to be in misery or to be in blessing.
If you want misery, have more desires. If you want a blissfulness, then learn the art -- even for few moments -- of being desireless, and you will be surprised. Even for a few moments, if you are desireless, all anguish, all anxiety disappears. And you are so contented, so fulfilled, that you cannot ask for more. Your blessing is so much that you can only say that you bless the whole existence. Still it will be there. It is so much; it is overflowing.
And once you have experienced -- just for a moment -- you have known the secret, you have found the key. Then it is up to you.
If you want your twenty-four hours to be blissful, a song of ecstasy, just drop the desires. They have never given anything to anybody. They only make you beggars.

Alexander the Great was coming to India...
He was bent upon conquering the whole world. That was his one single desire: that he wanted to be the first man who has conquered the whole world.
On the way he heard that one of the most strange men in Greece, Diogenes, lived nearby the side of a river.
Alexander had heard many stories about this man. Each story is enchanting.
In the West there has never been another Diogenes. In the East we had many, but the West is poor in that way. And just because Diogenes was the only one person there with the qualities of a buddha, he was misunderstood -- he is still misunderstood. But he was famous for his life-style, and small stories about it spread around.

Alexander said, "He is so close. It won't take much time; I would like to visit him."
He went to see Diogenes early in the morning. The sun was rising, and he had a beautiful place by the side of the river. He was lying down naked taking a sunbath. Alexander looked at Diogenes. He had never seen such a beautiful man -- and so calm and so quiet, without anything. But even Alexander felt deeply that he was poorer than this man: "He has something inside him which makes him richer than me." And Alexander said to him, "I would like to present something to you, Diogenes. What can I...? I can do anything, you just say it."
Diogenes said, "But I am utterly fulfilled. All that you can do -- and it will be a great mercy -- is just stand a little to the side. You are blocking the sun... that's all. And I will remain grateful to you my whole life."
Alexander could not believe that a man who was a beggar was not asking for something, when even the greatest conqueror of the world was ready to give him anything. Even if he had asked for the whole kingdom, he had promised to give it to him. He simply said, "Just move a little to the side, you are blocking my sun. And remember, never block anybody's sun. I don't need anything, but I would like to ask you where you are going. I have heard you are going to conquer the world, but have you ever thought that there is only one world?"
Alexander could not understand in the beginning what he meant. Diogenes said, "I mean that when you have conquered the whole world, what will you do? There is not another world to conquer. You will feel utterly frustrated. The world is conquered -- then what? Commit suicide?

Nothing is left for you to do; you have wasted your whole life in conquering the world. And remember, the greatest king and the poorest beggar both have to die. Death is a great equalizer. Death does not make any distinction."
Alexander said, "I understand, but now only a small part of the world is left. I would also like to be as peaceful and as happy as you are, but first I have to conquer this remaining part."
Diogenes said, "This is absolutely strange. You can see a man in front of you who is totally blissful without conquering anything, and are you certain that you will be able to return? The world is big, and life is short. If you listen to my advice, this is a big space here -- the whole river is available; nobody comes here. You can also lie down. You can have a beautiful rest just as I am resting. Forget all about the world. I can teach you how to conquer yourself, and that is the real victory."
Alexander was immensely impressed but said, "I am sorry. I am convinced what you are saying is right, but right now I cannot stop in the middle. I have to fulfill my desire first."
And you will be surprised to know he could not come back to Greece. He died when he was coming back, on the way. Strangely enough, on the same day Diogenes died -- and the story became prevalent all over Greece that when they were reaching close to the other world... According to Greek mythology you have to pass a river which divides this world from the other world. Alexander was ahead -- he had died a few minutes earlier -- and just behind was Diogenes. And seeing Alexander naked, Diogenes laughed loudly.

Alexander looked back and said, "Diogenes! My God, I never thought that we would meet again. What a coincidence! An emperor, a world conqueror is meeting the greatest and the most famous beggar of the world."
Diogenes said, "You are right, but you don't understand who is the conqueror and who is the beggar. The beggar is ahead of me and the conqueror is here. You have come here losing everything, and I am coming here fulfilled, utterly contented. The world has been a tremendous experience and I have learned the lesson. You have come without learning anything. You wasted the whole time in conquering the world. And now look -- you are also naked, I am also naked, but you are ashamed of your nakedness. I am not, because death has not taken even clothes from me -- I had given them up before death. Death has not been able to take anything from me, and it has taken everything that you had conquered. You are entering the other world as a beggar. At least now try to understand."

This must be a story, because who knows what happens after death? But it is beautiful, meaningful, very significant to understand.
If you have desires, try to look -- are those desires the cause of your misery? Nobody wants misery, but nobody is willing to drop the desires -- and they are together, they cannot be separated.
This is one of the greatest insights that has come from all the enlightened people in the world -- that desire is the root of all misery, and desirelessness is the cause of all that is beautiful and blissful.

Question 3
BELOVED MASTER,
I AM A LITTLE CONFUSED. IS THERE A CONTRADICTION BETWEEN LIVING LIFE TOTALLY, AND AT THE SAME TIME WITNESSING IT FROM OUTSIDE?

I have seen the question. It was too long, so I told someone to summarize it, but in the summary it has lost its basic quest.
The question was that I am teaching witnessing but I also teach you to do it totally. And the problem to the questioner is that if we do it totally, then who will witness it? And if we witness it, at least a part of our consciousness will not be in the action, it will not be total. So he is asking whether we can totally be in the act, or we have to divide ourselves into a witness and into a doer.
The question has arisen because you have only thought about it. You have not done anything to experience what I am saying.
First, witnessing is not a doing.
When the mirror reflects you, do you think it does something? It is simply its nature to reflect. There is no action on its part. Even when you are not there it is reflecting. It may be reflecting simply the walls of the room, it may be reflecting anything that is in front of it. Reflection is not an activity. So it is with witnessing -- witnessing is not an activity.
If you think logically, the contradiction will arise. But if you do what I am saying, you can be totally into an act -- your body will be in it, your mind will be in it, your heart

will be in it, and that is your totality. But there is something beyond these three which is not counted as you, which is not you, which is part of the universal consciousness, which is the divine in you -- and that is the mirror.
So when you are witnessing, your mirror is reflecting. You are totally in the act -- your body, your mind, your heart -- everything is in the act. But there is something more than these three things.
In the East we have called it simply by number. We have not given it a name for a certain reason. We have called it the fourth, turiya. It is a number, it is not a name. We have not given it a name because any name will create some meaning in your mind, some ideas in your mind; a number cannot do that.
You consist of three elements: the body, the mind, the heart. The fourth is just a silent presence in you -- it is not you. Don't include it within the boundaries of you; it is beyond you. It is capable of reflecting you as totally in the act. And the action will not divide because it is not an action; it is witnessing, it is simply reflecting.
It is one thing to think about it; then immediately the logic, the reason will say that you are doing two things -- you are walking and you are witnessing. That divides. But this is only logical reasoning.
Just try to walk silently, joyously -- put everything into a morning walk. Your body is relishing the morning sun, the air; your mind is full of the rising life all around you; your heart is throbbing with excitement; the birds are singing and the sky is so colorful... You be just the walk. And you will be surprised that there is someone witnessing which

cannot say "I" -- which is not your ego, which is the universal self.
Your body is different from mine, your mind is different from everybody else's, your heart is different from everybody else's. But in consciousness we are one continent -- nobody is an island. That universal consciousness is always there. Either you are aware of it, then it makes your life a rejoicing, or you are unaware of it, then your life becomes just a dragging somehow towards death.
So there is no contradiction at all. But remember, there are many experiences. If you think about them you will find contradictions. If you experience them you will not find any contradiction.
When you ask a question try to experience it not just out of thinking. Ask out of your experience, and then it will be a totally different thing. Everything is not logical, and it is good that everything is not logical. That's why there is some mystery. That's why there is some unknowable surrounding you. There is a possibility to discover it, and that discovery is the greatest ecstasy.
I have not found any contradiction in my experience, but in thinking, I agree with you there is contradiction.
But I am not telling you to think about it, I am telling you to live it.

Question 4
BELOVED MASTER,
FOR A LONG TIME I THOUGHT THAT I WANTED TO DROP MY EGO, BUT I'VE FOUND THAT I JUST WANT TO DROP THE PAIN THAT COMES WITH

HAVING AN EGO, AND I STILL WANT TO KEEP THAT PLEASURE OR ROMANCE AND EXCITEMENT OF HAVING AN EGO. SO IT SEEMS THAT MY ONLY MOTIVATION FOR DROPPING IS A KIND OF NEGATIVE ONE, TO AVOID THE PAIN. I'M WONDERING IF THERE IS ANY POSSIBLE POSITIVE MOTIVATION THAT COULD MEAN BEYOND EGO?

It is not only your question, it is almost everybody's question. It is very significant to understand it.
Everybody wants to drop the misery, the pain, that comes from the ego. But from the ego also comes some pleasure, some excitement, so one does not want to drop the ego. Even if one wants to drop the ego, one wants to keep the pleasure part.
The question is that the motivation to drop the ego is negative -- he wants to drop the misery, the pain, the negative part, and he is asking if there is some positive motivation which can help to drop the ego.
There is no positive motivation, because the ego can exist with both -- the negative motivation or positive motivation. Any motivation will do for the ego's existence.
The ego disappears only when you understand that all motivation fulfills the ego. The ways of the ego are very subtle. You can find it... I will give you a few instances to understand....

A man lived for thirty years in the Himalayas. He renounced the world, he renounced all pleasures -- for thirty years he had no experience of the ego. And naturally, he thought that his renunciation had killed the ego. There

was going to be a great fair in the plains, and a few people who had become accustomed to this sannyasin in the Himalayas asked him, "A great man like you should come to the plains. Millions of people will be gathering, and they will be nourished by your presence."
He thought, "There is no harm," and he came back down to the plains. As he reached to the fair there was such a big crowd and nobody knew about him.
Somebody stepped on his feet, and suddenly, thirty years of renunciation disappeared! He grabbed the man and was going to kill him saying, "Are you blind or something? Can't you see? You have crushed my feet!"
But at the same time he became aware: "My God, the anger is there, the ego is there, the violence is there. Those thirty years have gone in a single moment. So what was the gain of all that renunciation?"

Obviously, when he was alone there was nobody -- no conflict with anybody, no competition with anybody -- and he could not feel the ego. The ego needs others. The ego needs people around you. The people around you, and the world around you are immensely helpful to make you aware of where you are.
Going to the mountains alone is dangerous, because the silence of the mountains and no people can create a hallucination for you. You can take the silence of the mountains as yours, and because there is no conflict, no competition, nobody abusing you, nobody stepping on your feet, naturally there is no anger, no hate, no ego -- but they are all dormant. Come back to the world and they will all be alive; they don't die.

People have been given positive motives to drop the ego by other religions. This is a negative motive: that it is misery, that it is a constant headache, and you don't want misery, you don't want a headache, so you are even ready to drop the ego. But the trouble is, the same ego gives you little moments of pleasure. When you win in an election or when you become the president of a country, for a moment the same ego gives you great pleasure; you don't want to drop that pleasure. So he is asking if there is some positive motive.

All the religions have been providing positive motives. For example, they are saying that in the "future life," in the "other life," if you drop the ego you will be given immense sources of pleasure. You will have beautiful women, you will have all kinds of comforts and luxuries eternally available. There will be no death; you will have become immortal gods.

These are positive motives, but these are not going to destroy your ego.

It happened....

One Jaina acharya, Acharya Tulsi, had convened a conference to discuss the urgent great problems humanity is facing. Some fifty thousand people were there, and there were twenty guests to discuss the problems. I was also invited.

Morarji Desai was finance minister of India in those days; he was also invited, and eighteen other people -- prominent thinkers, professors, doctors, Nobel Prize winners. But as the discussion was to begin, a difficulty arose. Because it was Acharya Tulsi's meeting -- his sect, his seven hundred

sannyasins, his fifty thousand followers -- naturally, he was put on a high pedestal, and everybody else was sitting around in a circle on a lower platform.

Morarji Desai could not tolerate it. He was sitting just by my side. I had not even noticed it; I had simply accepted it. It was their meeting -- we were just guests, so wherever they wanted us to sit, it was okay. If the host wanted to sit higher than the guests, what was the harm?

I had not even thought about it, but Morarji could not resist. He said, "Before any other question is being discussed I would like to raise two questions. One is: Why is Acharya Tulsi sitting higher than everybody else? And the second: When I did the namaskar with my folded hands he did not reply in the same way. He simply raised one hand of blessing. I am not his follower, I am not his disciple, I am his guest. He has invited me, and he has insulted me. So first this has to be discussed. Acharya Tulsi has to answer."

The poor Acharya was in a real difficulty. And then you can see that a simple solution would have been enough -- he could have stepped down and sat with us. But he could not do that. He was the head of the sect, he had renounced everything -- all pains, all pleasures, the whole world -- but he could not go down two feet from his platform and sit with the others.

There was no need to answer. He could have folded his hands -- and the thing was finished. But he could not do that either, because a Jaina monk can only give blessing to a householder, he cannot behave in equality. He is higher, he is spiritual; you are lower. He can bless you, but he cannot simply be respectful to you as you are.

He was silent, embarrassed, and I thought the whole conference was going to finish in a mess. So I asked Acharya Tulsi, "If you allow me, and if Morarji Desai allows me -- because he has asked you, he has not asked me, so I ask you both, if you will allow me I am ready to answer."

He was very willing. He said, "Yes."

Morarji was not so willing, but unwillingly he said, "Okay. I want the answer. Whoever gives it, it is okay."

I said, "Morarjibhai, nineteen persons are sitting here -- nobody has objected. Why did only you object? It must have hurt your ego. Acharya Tulsi has a certain ego, otherwise he would have come down -- about that there is no doubt -- but because you raised the question, you are also in the same boat. Why did it not occur to anybody else, why only to you?

"And you had done a respectful namaskar, a gesture of honor and respect. Nobody asked you to do it -- it seems you have a condition, that if you do it then the other has also to do it. That is not very honorable. You did what you wanted to do and he did what he wanted to do. I don't see any problem. You should have made it a condition before you did it: `I will namaskar to you only if you are going to give the answer in the same gesture.' You have not asked it; it was not a contract. You simply did what you wanted to do. And he has not done any harm, he has simply blessed you.

"He is an egoist; you are an egoist. And because of those two egoists we are not going to disturb the whole conference. You both can retire and the conference can continue."

Since that day Morarjibhai Desai has been so angry with me.

A positive motive will be a spiritual promise, but one that will not destroy the ego. It may make it refined, it may make it more subtle. Even if it is required to enter the pleasures of paradise, to become humble, the ego is capable of becoming humble, but deep down it will continue to say, "There is nobody more humble than me. I am the humblest man in the whole world."

So there is no positive way against the negative. Both can help the ego in the same way. Both will feed the ego in the same way.

My suggestion is: motivation is not needed, understanding is needed. You have to understand that the ego certainly gives you a few moments of pleasure, but it gives you long nights of suffering. You have to understand, and you have to weigh it: if this pleasure is so valuable to you, then you have to choose the suffering with it, then don't try to drop the suffering.

They are two sides of the same coin. You cannot drop one side. The coin will always have two sides whatever you do. But if you see that those moments of pleasure are so temporary, so fleeting, so superficial, and the nights of suffering are so dark and so deep and so long... those pleasure moments are not worth it. Those pleasure moments are just to keep you hanging around the ego; those pleasure moments are bribes from the ego so that you can swallow the poison of all the anguish, of all the misery.

The ego goes on promising you more pleasure, but that pleasure is so fleeting. It comes and goes, it does not stay with you -- and the price is too much.

Once you see that you are paying too much and getting such small moments -- that it is not worth it -- this understanding will help you to drop the whole lot: the pleasures, the anguish, the ego, all. And when you have dropped them all, then for the first time you will see that there is a bliss which is higher than pleasure, deeper than pleasure.

There is a bliss which comes and never goes -- which remains with you just as your heartbeat, just as your breathing.

So a positive motivation is not needed, but a clear understanding is needed that all motivations are egoistic and all motivations -- positive or negative -- are going to create a hell for you. They have created the hell for the whole world.

It is just a simple and clear understanding of the whole process of seeing how much pleasure, how much misery, what is the depth of pleasure and what is the depth of misery.

Just be a little mathematical, and you can drop the ego with the whole lot and you can say to it, "Goodbye."

And the moment you are without ego you will taste for the first time what is really joy, bliss, ecstasy. It is through understanding, and only through understanding. And understanding is in your hands.

Everybody is intelligent enough to weigh his pleasures and his pains.

Okay, Haridas?

The Sword and the Lotus

Chapter #13

Chapter title: Almost ready to steal the truth
2 February 1986 pm in

Question 1
BELOVED MASTER,
IS THERE REALLY UPANISHAD HAPPENING HERE WHEN WE SIT NEAR YOU AND YOU SAY SOMETHING TO US?

The word upanishad is immensely meaningful. It means sitting by the side of the master, whether he speaks or not. The upanishad can happen in silence. It can happen through words, through gestures, just looking into each other's eyes. It is a kind of heart-to-heart contact: two individuals meeting and merging into one, an experience of deep love, great trust.
Here, it is happening! I can see your joy, your silence. I can feel your love, your trust. And I can also feel that the same is happening on your part. Something is transpiring which can only be experienced, cannot be explained. Any explanation will fall short of it. The experience is so rich and the words are very poor. At the moment when you put the experience into words much of the beauty, the grandeur, the greatness, is lost. Only a very small part, a fragment of the total remains; that too is no longer alive.

My eyes are alive in the whole organism. My hands are alive in the whole organism. If you take any part away it dies immediately, it has no life of its own. The same happens when you start explaining something which is beyond words. Only a fragment, just a part of it is caught in the words, but it is dead. It is no longer the same thing. It is no longer alive, it is no longer breathing.

The real upanishad happens only in silence. Speaking simply creates the groundwork for it to happen. Speaking itself is not upanishad. It is simply preparing a love sphere in which something which is beyond the words can descend. It is just helping to open your heart to be receptive, to be welcoming it. Because when the energy knocks on your doors, they should not be found closed. This is one of the most fundamental things in spiritual life, that the master's energy cannot even knock on your doors -- that too will be violence, that too will be trespassing. The spiritual work is very delicate. You have to keep the doors open, waiting for the guest. It can come any moment. It is just by the corner. Your opening will be enough to pull it magnetically into your innermost core. That is the meaning of the word `upanishad': the master becomes the guest in the heart of the disciple.

The master is ready to become the guest, but the disciple should be courageous enough to take a stranger, an outsider, somebody mysterious to the very core of his being. If there is even a little fear, then it cannot happen. That fear will keep you closed. It is fearlessness, courage, guts. It is trust and love, in one word.

The moment the disciple is ready, the master appears. This is one of the ancientmost sayings: "The moment the

disciple is ready, the master appears." The disciple need not go in search of the master, the master has always come in search of the disciple.
In Gautam Buddha's life there is a small but very beautiful story....

He comes to a town -- the whole town has gathered to listen to him -- but he does not start speaking. People start becoming restless: "What is the matter? Everybody important in the town is present. Now for whom is he waiting?"
Finally, the chief of the village asks Gautam Buddha, "The whole village is here -- why are you silent?"
And what Gautam Buddha said is worth remembering. He said, "Yes, I can see. Almost everybody is present, but the one girl for whom I have come to speak is not here. She has met me on the way. She has gone to give food to her father and she told me, `I will be coming, but don't start unless I come.' I have to wait; you need not. If you cannot, you need not. You can go home, but I have come only for her, because I know only she is ready to listen, ready to drink, ready to eat every word, absorb it -- let it become her bones, her blood, her very heart. If you cannot wait, it will not be disrespectful to me. You can go."
The people could not believe this. But the girl came running and Buddha said, "Now I can speak. She has come. I have come from the other village for this single girl. You are all getting the benefit without paying anything. She has paid for you all, because her love and her trust are so total that whenever I pass in this direction it is impossible not to come to this village. I start feeling hurt if I don't come to

this village. I hope one day I will be coming for you all... but you have to learn to love and trust."

Truth is not something that can be taught to you, it is not something that can be told to you. It cannot be taught, but it can be caught. I cannot give it to you, but you can take it. If you are ready, if you are open, if you are willing, welcoming, that which cannot be said will be heard by you.
It is not in the words, but between the words.
It is not in the lines, but between the lines.
It is in the silent gaps that upanishad happens. So it all depends on you. If you are ready, it is happening for you; if you are not ready, it cannot be forced upon you. Truth can never be forced.
George Gurdjieff, one of the great masters of this age, used to say one thing which strikes people as very strange: "The disciple has to be almost ready to steal the truth from the master." And he is right!
The master is ready to give it to you, but you are not ready to take it. And Gurdjieff said that you have to be ready to even steal it if it is needed. The master cannot trespass you, but you can trespass the master, because the master has nothing to lose.
Truth is not something that, if you take it, it is lost to the master.
The more it is given, the more he has it.
The more it is spread and shared, the more it springs up from his innermost being. It is inexhaustible. A single master can make the whole world enlightened; people are just not ready.

One friend has asked how he can become a seeker. I can show you the water, I can show you the well, but I cannot create the thirst. The thirst has to come from you. And you are asking me how to create the thirst? I can make available the truth, but on your part the thirst has to be there.

If you are thirsty, you know you are thirsty. If you are not thirsty, you know you are not thirsty. And there is no way to enforce thirst on you.

I did not choose that question to be answered for the simple reason that the person who has asked is sincere, he wants to become a seeker. But if you are not even aware that your life is a misery, that your existence is meaningless, that you go round the clock like a robot doing the same things every day knowing perfectly well one day you will have to die... All this routine is absolutely futile. You don't have any contentment. You cannot say, "I am fulfilled." You cannot say, "I have achieved all that my being was destined to achieve, I have realized my potential, I don't need anything anymore." If you can say that, then there is no need for becoming a seeker, you have found it already.

And if you are in misery, in pain, in anxiety, in anguish, if your whole life is just a meaningless tale told by an idiot, signifying nothing, then do you have to ask me how to become a seeker? Your house is burning -- can't you see the flames? Don't you feel the heat? When your house is on fire, do you ask people, "Where is the way out?" Do you consult scriptures to find it? Do you ask an astrologer what is the astrologically right direction to get out of the house? No, you don't do anything. You don't even bother whether you are naked or with clothes. If you are in the bathroom taking your shower and the house is on fire, you will run

out naked, you may even jump out of the window. You will not give a second thought, "This is not the door, this is a window, and it is not meant for coming in and going out." When the house is on fire, then everything is right if you get out, and everything is wrong if you remain stuck inside. Just look at your life and that will make you a seeker. I cannot make you a seeker.

If you cannot see for yourself that your house is on fire, nobody can make you see it. Just look around: half of your life has passed and what is your achievement? Where have you reached? Are not your hands empty and your hearts empty? If this is not making you a seeker, then what is going to make you a seeker?

The person who has asked the question is certainly sincere, but he has not been aware about his own life. He is more concerned about truth -- more concerned about water and less concerned about thirst.

You be thirsty. The water will be available. It has never happened in the world that somebody was thirsty for truth and truth was not available. It is not in the nature of things. And life is enough to make you thirsty. Life is really a school to create the thirst, to create the search, to make you a seeker and an adventurer.

The questioner certainly wants to reach somewhere, but he is more interested in the goal far away. His eyes are searching for something that can make him a seeker. That is not the way. You should look close enough within yourself and see all the misery and anguish. See that this life is fleeting -- each moment you are dying. Death does not come suddenly. The day you were born, you started

dying. It takes seventy years to complete the process -- that is another thing -- but every moment we are dying.
But people try to deceive themselves even by celebrating their birthday. Each birthday means you have lost one year's life. Now another year's life is going to be lost -- this is the beginning. Another year is going to be dead soon. Every day you take the dates off the calendar, you are taking some life off from your being. Your death is becoming bigger, and your life is becoming shorter, smaller.
People think when they were children they were small. That is the wrong attitude. When they become old, then they are small, because now life is very small. A child has a long life. Just look at the reality of life and it will create a thirst, it will create a search, it will create a seeking.
But the man must be immensely interested because he has offered me his four acres of land in Kathmandu. It is more than enough for me -- but he doesn't know that I am not alone. I have a world caravan!
In the commune in America the government of America became so jealous and so antagonistic. We had sixty-four thousand acres of land -- one hundred and twenty-six square miles. And it was needed, because five thousand sannyasins were living with me, and fifty thousand sannyasins were coming and going all the year round. At festival times there were twenty thousand sannyasins. And I wanted them to have enough space -- lakes, the forest -- to have the fresh air, to swim... and not to become a crowded city. Otherwise, fifty thousand people at one time would be stepping over each other.

No, even if one hundred thousand people had been there, it would have remained absolutely silent. There would have been no overcrowding. The idea was that everybody should have enough space around himself so he could feel relaxed, at ease.

Perhaps you don't know that whenever you are overcrowded, something in you is crushed, pressed from every side; it creates tension. And whenever you go to the sea or to the mountains, suddenly you feel a widening, as if you are no longer pressed from every side, but your being has freedom to take as much space as it wants.

So I am grateful for your suggestion that you want to donate those four acres to me, but I want you to note that for thirty years I have not accepted any gift, I have not possessed anything. The closest center has to be given the land. If you want to give the land to me, I cannot take it. But you should donate the land to the meditation center in Kathmandu. They can make a place for me, and you will create a trouble for them, because then they will have to find hundreds of acres more land, because thousands of people will be coming here whenever I am here. Right now they are being prevented. I'm telling them not to come because I'm going on a world tour myself. So you need not come to be in one place and I can meet you around... if the governments and countries and popes allow me! Because even countries where I have never been have made laws that I cannot enter their territory.

There are countries I was planning to go to and I heard that they had been instructed by the pope that I should not be allowed to enter because they are all Catholic countries.

This world is not yet human, it is not yet civilized. It is utterly uncultured.

Because the commune in America had become such a great center of meditation -- people were coming there to learn meditation from all the corners of the world -- the American government became jealous. No other place in America was being visited by so many people from all over the world. Even the White House started looking poor! Naturally they became jealous, they became very much afraid, and they tried every illegal thing to destroy it. They have destroyed the commune, but they cannot destroy the spirit of meditation, they cannot destroy the seekers, they cannot destroy the people who were coming there. They will meditate somewhere else. It does not matter. They have simply harmed themselves.

It was prestige for America. Otherwise, who goes to America on a spiritual search? Have you ever heard of anybody going to America on a spiritual search? It was prestige for them if they had been a little intelligent. I had created a place where, from all over the world, people were coming to seek, to learn, to be more authentic and real. And we purchased that big piece of land simply for one reason, that nobody would be disturbed.

The closest town to us was twenty miles away. We were an island in ourselves. Nobody was being disturbed by us. Still, the whole American government was immensely disturbed for no reason. Just because people were coming there... it became a world capital. It became more important than Washington. Washington has all the powers and all the money -- they could not tolerate that there was some other place also in America where people would come and

simply go back. They didn't travel around America because they did not come to see America. They had not come to see the cities and the American wealth. They were simply coming to the commune -- staying there for three months, going directly back home.

They have been ugly in destroying the commune. The sannyasins from all over the world had invested three hundred million dollars in it. They have offended millions of sannyasins around the world for no reason at all.

So I would suggest you give those four acres. For me, they are more than enough, but then the center will be in difficulty. It will have to find a place where the people can come -- I cannot prevent them forever. I'm just postponing, week by week. From all over the world people want to come, but we don't have the space, we don't have the place. In the American commune we had a meeting hall for thirty thousand people. Now if thirty thousand people are here in Kathmandu, where are we going to even be able to make them sit together?

But you begin, then others will follow. Somebody else has told me that he has a diamond worth ten million rupees and asked if I am interested in it. He also promises in the footnote that whoever functions as an agent will also get commission, proper commission. Now I'm not interested in the diamond, I'm not interested even in the Kohinoor. What will I do with it? I don't have any pockets to keep anything. But I will suggest to the man to donate it to the meditation center: that way you will save the commission also!

Question 2

BELOVED MASTER,

HOW CAN WE BE CLOSE TO YOU WHEN YOU ARE FAR AND ABOVE US IN EVERY RESPECT.

In neither case am I far away or far above you. All that you need is to open your heart. Thinking creates distance. Feeling destroys distance.
Between two lovers -- they may be thousands of miles away but there is no distance. And the person who is sitting by your side -- if you don't have any love for the person, although he is sitting by your side almost touching your body there is a distance of thousands of millions of miles. Closeness is not a physical phenomenon, it is a spiritual thing. Neither time nor space can create any distance. Your question is important, important for all to remember, that the more you love the more you are close to me. And when I say love I do not mean love to me, I mean simply love more -- whoever is around you. People, animals, birds, trees -- just love more and you will be close to me!
I have heard about an old Buddhist nun....

She had a very beautiful golden buddha. She used to travel and stay in one temple, another temple, and all those temples had big buddhas, many statues. She had a small, portable buddha, because she had to continuously travel. But it was solid gold and a very artistic creation. It was a very beautiful statue.
Each morning, praying to the buddha, there was only one difficulty. She would burn incense, and you cannot say to incense, "Only go to my buddha." The incense will go in all directions, it will reach to other buddhas. Big buddhas

which have big noses... the small buddhas sometimes will miss all the incense....
No, the old nun was in great despair that this was not right, something had to be done. Finally, she managed to do something. She made a small device, a hollow bamboo. So she would burn the incense and put the bamboo with one side touching her small buddha's nose and the other side near the incense. But then a great difficulty arose: the small buddha's nose became black! The incense reached, but it burned the poor buddha.
She went to the abbot of that monastery where she was staying and she asked. "What to do? I am stupid. I did this just to take care of my buddha, because I am praying to him and the incense goes to the other buddhas. I am not praying to them."
The abbot said, "To pray to Buddha and still to be so possessive that you cannot even allow other statues of the same man to have the incense.... In fact, even if the incense reaches to human beings, to animals, to the trees, you should be happy. It is reaching to life! And unless you can see your buddha everywhere, not only in this small statue, you have not understood at all. Your misunderstanding has damaged your buddha."

So when I say love, when I say trust, I do not mean love me only, trust me only. That's where religions have gone wrong. Be loving, be trusting to all without any discrimination. Your love, your trust has not to be a relationship with me, it has to be a state of your being that you are loving, that you are trusting; that whatever happens

your loving and your trusting will remain the same... you may be deceived, you may be cheated.

It happened in a court that the magistrate was astonished at the fact that the same man was again and again cheated.... Almost every two weeks there was some case in which the same man was deceived, cheated. The magistrate asked the man, "What is the matter with you? Why does everybody cheat you, deceive you?"

The man said, "It is simple: I trust people. How can they deceive if I don't trust? It is not their fault. It is my way of life: I trust. And naturally, I become more vulnerable to being deceived. If anybody has to be punished, you can punish me; don't punish them. And I am going to trust whatever happens. Howsoever I am deceived it doesn't matter. What matters is that my trust remains unwavering. Whether my love is returned with love or not, whether anybody responds lovingly or not does not matter. What matters is that my love remains unwavering."

In this world people will certainly cheat you more if you love, they will deceive you more if you trust. But it is worth it. What can they cheat? What can they take? Finally, death is going to take everything away. So if they are taking some burden before death comes, let them! Finally, death will collect it either from you or from them. It does not matter finally.

But if you can remain trusting, loving, in spite of everything that goes against your love and your trust, it will make you such a joyous being that in joy you will find yourself close to me. In your rejoicing you will find me

close too. Singing and dancing or playing on the flute or on the tamboura, you will find me close to you, listening.
It is not a question of physical closeness. All that is needed is a quality of unshakable love and trust.
One of the monks in Japan was a famous saint....

He used to steal small things from people -- very small things -- and then he would be sent to jail. Everybody was puzzled. He had followers, rich followers. Even the king used to come to listen to him. And they all asked him again and again, "Whatever you need, you just tell us, but don't steal. It doesn't look right. We all feel embarrassed that the man we love, the man we respect goes to jail -- at least two or three times in a year."
But the man never listened.
When he was dying they asked him, "Now at least tell us, because whatsoever you were stealing was useless -- one shoe... Now what are you going to do with it? You have not even stolen two shoes, and they were not your size..." And he would do it in such a way that he would be caught immediately -- as if the whole device was to be caught and sent to jail.
They wanted to know from him what was the secret. He said, "Nothing much -- just a small thing. In the jail there are so many criminals, and nobody takes care of them. Outside there are so many saints, so many masters. You can learn from them, you can afford to go anywhere, but in the jails those poor people depend only on me. I have changed the lives of thousands of people just by going to jail. And I have found in those people, who are thought to be

criminals, very loving human beings, very trusting human beings, very simple people.
"It was easier to teach them meditation than to teach meditation to the people who are outside the jail. They seem to be more cunning, more clever, more full of rubbish thoughts."

It is my understanding too.

One of the governors in India was my friend, and so he gave me permission to visit all the jails in his state whenever I wanted. So I was going to his state jails and I found those people so ready to change, to trust, to love. I was surprised what the reason was. I inquired, investigated, and the reason that I found was that thieves never deceive each other. Criminals never commit crimes against each other, they have a certain honesty about that.
They may be thieves, but if they are partners, they don't deceive each other as businessmen always do -- because to have a partner is very dangerous. In actual life, both will try to deceive each other. Thieves also have partnerships, but it is not known in the whole of history that any thief has deceived the other.
This trusting quality is far more important than their small crimes. And I simply tried to teach them that you can spread your trusting quality towards other human beings. You know to love, but you just have a very limited area to your love. These qualities are basically such that if you want them, you have to have them in their unlimitedness. You cannot have just a little bit of love, just a little bit of honesty, just a little bit of trust. Either you have the whole

trust, the whole love, or you don't have it at all. It is indivisible.
So I teach very simple things: be loving, be trustful. As far as others are concerned, be compassionate. And as far as you are concerned, be more and more silent, be more and more aware, be more and more conscious.
Whatever you do, do it with consciousness. Just don't go on doing it like a machine, out of habit.

Buddha was walking on a street, followed by his disciple Ananda....
A fly just came and sat on his forehead. And automatically -- as you would have done, he did -- he just waved his hand. He continued to talk to Ananda, waved his hand and the fly was gone. But then he suddenly stopped, closed his eyes and again waved his hand, but with a very slow motion. Now there was no fly!
Ananda asked, "What are you doing? The fly is not there."
Buddha said, "The last time it was there, I moved my hand unconsciously. I continued to talk to you, so my whole consciousness was there and the hand simply moved mechanically. It can move even in sleep."
When you are asleep, if an ant starts crawling over your feet, your feet will throw it off and you will remain asleep. That much the body can do without waking you up.
So Buddha said, "That I did wrong, and now I am doing as I should have done, just to remind me that never again such a thing happens. My hand should move consciously, with awareness. I should have stopped talking to you. My whole attention should have been towards my hand which was removing the fly from my forehead."

So as far as others are concerned the three qualities are love, trust, compassion. As far as you are concerned the three qualities are silence, awareness, consciousness.
If these things are possible, you will find me close, very close, as you have never found anybody. And this closeness will be an achievement. I may be miles away -- that does not matter. I may not be in the body -- that too does not matter, because now you have a secret key of being close spiritually.

Question 3
BELOVED MASTER,
I'VE READ A TRANSLATION OF THE INDIAN AESTHETICIAN, ABHINAVA GUPTA, IN WHICH HE SAYS THE TASTE OF RASA IS THE SAME AS THE TASTE OF BRAHMA. HIS MEANING, IF I UNDERSTAND CORRECTLY, IS THAT THE AESTHETIC EXPERIENCE IS OF THE SAME ORDER AS THE EXPERIENCE OF GOD. SOMETIMES, ESPECIALLY WITH ART AND MUSIC, I FIND A SPONTANEOUS JOY ARISING. IS THIS A SMALL TASTE OF WHAT IT'S LIKE TO BE EGOLESS?

The great philosopher, Abhinava Gupta, knows exactly what rasa is. There is no exact word in English to translate the Sanskrit word `rasa'. In Western aesthetics, the concept has not been evolved at all. The only word that can give you a little hint is `juice'. Literally, rasa means juice.
There are moments of aesthetic experience when you are drowned in a juice: you have a certain taste of spontaneous

joy, a feeling of timelessness, a moment when your thoughts have stopped. It can happen seeing a painting, or a beautiful piece of sculpture, or listening to music, or seeing a great dancer, or dancing yourself. All these are aesthetic activities. You can be drowned into some juice which is not of this world.

It happens spontaneously; you cannot manage it to happen. If you make an effort to make it happen then there is no possibility of its happening; it only happens spontaneously. So either it happens or it does not. You cannot do anything about it. It depends on a certain synchronicity between you and the music. Perhaps a moment comes, listening to music, that your thoughts stop. The listening becomes so intense that you forget your own ego, that you forget thinking about the music, that you disappear almost -- just the listening remains, not the listener -- and then it is there.

Van Gogh, the great painter, was asked, "Your paintings are never sold?" In his whole lifetime not a single painting was sold, because he was almost a hundred years ahead of his time. He was a genius. It took a hundred years for people to understand his paintings. Now he has become one of the greatest painters, but while he was alive he lived starving, giving away his paintings -- which now cost millions of dollars -- just for a cup of tea!

Somebody asked him, "You don't sell your paintings, your brother sends you enough money to keep you alive, but you eat only four days in a week and three days you fast to save money to purchase colors, canvasses, brushes, painting materials" -- perhaps never has anybody done his painting

with his own blood, but this man did -- "what joy can you get out of it?"
Van Gogh said, "You cannot understand. While I am painting, I am not. The painter disappears. There is only the process of painting, and the joy is immense."

Abhinava Gupta is a great philosopher, particularly of art, aesthetics, but he is not an enlightened man. So when he starts saying that the experience of rasa, the experience of aesthetic beauty, is the same as the experience of ultimate reality, then he is going beyond his limits. I cannot support him there.
I know both. He knows only one. What he is saying is tremendously significant, but he does not know anything about enlightenment, about the experience of ultimate reality, about self-realization. There is not even the difference of quantity between the two, otherwise I would not have objected. I have great respect for Abhinava Gupta; I would not have objected if there was even a slight chance of a difference of only quantity.
For example, one candle is burning in the room -- this may be the experience of rasa; ten thousand candles are burning in the room -- this may be the experience of enlightenment. The difference is only of quantity. I would have accepted what he says, but the difference is of quality. They cannot be synonymous. They are not, otherwise all artists would have become enlightened. All painters, all musicians, all singers, all dancers, all sculptors, would have become buddhas, but that has not happened, nor have all the buddhas become painters or dancers or musicians. The experiences are qualitatively different.

The experience of beauty is a very momentary flash. It does not change you; it has no radical effect on you. You remain the same person. Before the experience and after the experience you are the same person.
The experience of enlightenment is qualitatively different because it is a radical transformation. Before the experience and after the experience you are not the same person. It is almost a death and a new birth. Before the experience you were one person, after the experience you are another. The change is so vast and so discontinuous with your past.

One day, Gautam Buddha was talking to one of the kings, Prasenjita....
While he was talking, an old bikkhu came to touch his feet. He asked his forgiveness for interrupting Buddha talking, but he had to leave -- according to Buddha's order, this is the time he should leave -- and he could not leave without touching his feet.

Buddha asked him, "How old are you?"
This was a strange question, particularly for Prasenjita the king, who said, "What is the relationship of all this? Just bless him and let him go. You are asking how old he is? You can see him -- he is very old, must be seventy or seventy-five."
The man said, "I am only four years old."
That was even more amazing. Prasenjita could not contain himself. He said, "Wait. What is happening? First, I was puzzled why you asked, `How old are you?' Now, I am really shocked. I cannot believe this man is four years old. He is at least seventy-five. He may be more."

Buddha and the old monk both laughed, and Buddha said to Prasenjita, "You don't know how we count age. We count age only after enlightenment. Just four years ago he became enlightened. The other person who would have been seventy-five years old by now, died four years back; this is a new person. The body is old, but the consciousness is new."

Abhinava Gupta has no experience of enlightenment. He is right to talk about aesthetic beauty, its experience, but he should not say anything about the ultimate transformation of being. That is committing a crime.
I respect the man for his great insight into aesthetics, but I cannot forgive him for giving a very wrong idea -- for generations. Those two experiences are totally different.
If you ask me, I can say that the aesthetic experience, rasa, is close to the sexual experience of orgasm, but not to the spiritual experience of enlightenment. They have a similarity, but are not exactly the same. In sexual orgasm time stops. For a moment two persons are no longer two; there is a great oneness, and an overflowing of spontaneous joy. And there is circumstantial evidence for it.
All great artists are great lovers, not great spiritual people. All great musicians, great dancers, painters, poets -- all are great lovers, because the experience of love is very close to the experience of their aesthetic creativity. But it can be said that although the experiences are qualitatively different, if the person who has experienced aesthetic beauty does not stop there... If he starts seeking for how this experience of joy can be not just momentary, a fleeting moment, a breeze coming in and going out by the other

door, but asks, "How can I make it something that becomes part of my being so that I do not have to depend on music, on dance, on a beautiful sunrise, on a beautiful painting; so that I have not to depend on anything outside of me, so that I can be absolutely independent?", that is the qualitative difference.

The aesthetic experience is dependent on something outside you. That's why I said it is more similar to the sexual experience, because the sexual is also dependent on an outside person. But the spiritual experience is independent, and it is not momentary. It is not that suddenly it happens and then stops. No, it is not momentary. You have to prepare the ground. That preparation is called meditation. You have to make your being ready for it. And the moment you are open and vulnerable and absolutely ready -- you cannot say it is happening momentarily, because before it can happen you have to fulfill certain conditions.

You have to be silent -- not by the experience, but before the experience. You have to be in a state of no-thought -- not by the experience, but before the experience. You have to drop the ego -- not in the experience, but before the experience. You have to be absolutely prepared and ready. And the moment you are ready, it happens. It is not momentary; you deserve it. You have earned it; it is your achievement.

And because you have earned it, there is no way of its going. It has become part of you; it is your growth. The aesthetic experience was just dreamlike, very superficial. This is a radical change. You have grown. Now meditation is not something that you do. Now meditation is something

that you are in. Even if you want to get out of it, there is no door.
People fall in love and people fall out of love. Nobody has ever fallen out of enlightenment. There is no way.
So let everybody be warned: once enlightened, then don't tell me, "I want to go back." There is no way back. Once enlightened, you are enlightened forever.

Question 4
BELOVED MASTER,
YOUR ANSWERS ARE VERY CONVINCING, VERY CLEAR AND VERY USEFUL. I THINK YOUR PRESENCE IN NEPAL HAS BEEN A GREAT BLESSING. IN YOU I HAVE FOUND ESPECIALLY THESE THREE QUALITIES OF LOVE, TRUST, AND COMPASSION. YOU HAVE LOVED OUR COUNTRY, NEPAL, YOU HAVE TRUSTED US, AND ALSO YOU ARE COMPASSIONATE TO US.
THANK YOU SO MUCH FOR YOUR BEING THIS.
I HAVE ANOTHER QUESTION:
IS THERE A WAY TO SAVE THE DROWNING HUMAN WORLD?

There is a way. There has always been a way, but the world seems to have decided not to be saved. Century after century man has gone more towards darkness than towards light. And today, perhaps we are for the first time in the whole history of man, very close to global death.
I am not a pessimist.
I am not an optimist either.
I am a realist.

The situation is grave and dangerous. We are sitting on nuclear weapons. They can explode any moment and destroy all life on the earth. But in this darkness and in this moment which is so close to global death, there is a ray of light too. And that ray of light is that if we make all human beings alert of the danger which governments are hiding from people, which politicians are not allowing people to know... If we can make everybody aware of the danger into which the politicians are leading the world, then it is within the hands of the people. And because the danger is great, very great, there is a possibility of a radical change of human mind, because whenever there is a great danger, there is also a great challenge. This is the greatest challenge and the greatest danger that man has ever encountered.
We have as many nuclear weapons as can destroy this earth seventy times. And still we are living as if nothing is a problem, everything is going on as usual. And the politicians are accumulating more and more nuclear weapons. The only way to prevent them is to create a public opinion around the world that we do not want war, that there is no cause which can justify the destruction of the whole of life.
Neither can communism nor capitalism nor any other ism -- no cause can justify the destruction of the whole of humanity, because then what is the point? If all are dead, nobody is victorious and nobody is defeated. The third world war will be the most stupid world war, because the war is fought with the idea to be victorious: somebody will be victorious, somebody will be defeated. It is understandable. But in the third world war nobody is going to be victorious, nobody is going to be defeated -- all are

going to be dead. Now only idiots can be ready to go for such a thing.

And so much energy which could be diverted towards creative ends, which could destroy world poverty, sickness, old age, could give man a longer life, a healthier life... The same energy which becomes death to all can become a tremendous release of life to everybody. The energy is so much available, and energy is always neutral: you can destroy with it; you can create with it.

All that is needed is that all people of intelligence, all people of understanding, all people who have any love for life should create a worldwide opinion that the war is not possible: "We will not allow it to happen."

This is, on the one hand, a collective effort to save humanity from being destroyed, but just that is not enough, because this kind of humanity has existed for centuries. If people are going to remain just the same, then I don't think there is much point in saving them. Let them be finished! So this is only half of the process.

The second thing which is even more important is that we should start spreading the scientific method of meditation without any religious ritual, religious adjective. Rather than making it a religious thing, we should talk in terms of science, so that even atheists can become participants in meditation. If there is no question of believing in God, no question of believing in heaven and hell, no question of believing at all, then theist or atheist, Hindu or Buddhist, Christian or Mohammedan, Jew or Jaina, it makes no difference. Just a simple process of going inwards, realizing oneself.

So two things have to happen simultaneously. One, a world opinion against war, and second, a great movement for meditation so each individual becomes more integrated, more intense, more loving, less violent, less angry. In that way he will not support the war, he will be against the war. And perhaps each individual has even to be made aware of the world opinion that the war is going to happen.

So it is not only a question of saving the world. The few years that you have got, you have to realize yourself before they destroy all humanity and all life on this planet.

This is a double-front attack against destruction and the drowning of humanity so that there should be no war, because war has lost its point. It makes no sense anymore. And secondly, that this kind of humanity is not worth saving, we have to change man. We have to save man just to change him.

So simultaneously, everybody who is interested in this beautiful planet, in this vast universe... this is the only small planet, this very small planet which is full of life. Not only is it full of life, but full of consciousness. Not only full of consciousness, but this is the only planet in the whole universe of millions of stars and billions of planets -- a single planet, this earth -- that has reached to the ultimate experience of enlightenment. We should not allow this earth to be destroyed.

This is the very crown, the very cream in the whole universe. If this earth is dead, the whole universe is dead -- and without life and without consciousness and without any possibility of another Gautam Buddha.

Okay, Asheesh?

The Sword and the Lotus

Chapter #14

Chapter title: The last word in meditation
3 February 1986 pm in

Question 1
BELOVED MASTER,
I UNDERSTAND THAT THE GAP BETWEEN THE IDEALS AND REALITY CAN BE BRIDGED BY ME ON MY OWN ONLY. ON THE OTHER HAND, I AM RECEIVING YOUR IMMENSE HELP. I CANNOT UNDERSTAND THE CONTRADICTION.

There is no contradiction at all. I have been telling you that you have to walk the way, I cannot walk on your behalf. That does not mean that I cannot help you. That does not mean that I cannot indicate the path to you. That does not mean that I can't make you aware of the pitfalls on the path. The master as a friend can help immensely, but the master should not become an owner. He should not possess the disciple as a slave, he should not ask for any surrender. The surrender has to be for the whole of existence, not for any individual.
You have to surrender the ego, not to someone, you have to simply drop it.
If somebody demands you to surrender yourself to him, demands that you should obey him and says that disobedience is sin, then he is creating a spiritual slave out

of you. He is not going to help you, he is destroying you. And millions of people on the earth have been destroyed in this way. They have become simply slaves of traditions, scriptures, statues, temples, rituals, but nothing of it transforms their being, nothing of it brings them to truth. How many centuries have you been a Hindu, a Buddhist, a Jaina, a Christian, a Jew... what is the result? How long are you going to wait? If it has not happened for centuries, perhaps it is not going to happen ever. You have waited enough. It is time to do something.

Hence my emphasis is that you should not become attached to me, you should not become in any way obedient to me, you should not be surrendered to me. You don't have any commitment to me, you are simply available to me as a friend, as a guide. And it is out of your freedom to accept the guidance or not to accept it. It is not a sin if you don't accept it. If you don't accept it, then it must be my mistake, I am not presenting it rightly to you. I should present it in a different way, from a different angle, so that it can become understandable to you.

Help is absolutely needed, and help is possible.

But you have been told that you have just to believe in someone and you will be saved --that you need not do anything. Just believe in Jesus Christ and on the ultimate judgment day he will choose you out of the crowd: "This is my follower." Those he chooses will enter into the kingdom of God, and those he does not choose will fall into eternal darkness and hell.

Now this is all exploitation of the simplicity, of the innocence of human beings. Nobody can be your savior. Neither can Christ nor Krishna; neither can Mahavira nor

Buddha... nobody can be your savior. And if you had not accepted these people as your saviors but just as your guides, you would have been in a totally different state. You would not have been in such misery and suffering and anguish. You would have been blissful. Your life would have been a light unto itself.

There is no contradiction. You can take the help, and the beauty of help is, it is not binding. You can take my help and you can take anybody else's help too. There is no question of commitment.

You can accept help from every corner available. Why should you become attached only to one person? You should become available to all the wise people around you from wherever any ray of light comes towards you. You should be ready and receptive. It does not matter whether it comes from a Mohammedan or from a Buddhist or from a Hindu or from a Jew... it does not matter from whom the ray of light comes. If it leads towards truth, if it makes you more free, more independent, more integrated, more of an individual, solid, like a rock... then you are absolutely free to accept all the help possible.

A real friend cannot make you a slave. He cannot tell you, "You have only to accept my help." If he is a real friend, he will say to you, "You have to learn to accept advice, wisdom from wherever it comes."

Help is absolutely necessary. But help is one thing, and to become your savior is totally different.

There is no contradiction in what you are experiencing. They are absolutely consistent with each other. Just remember that I do not want to become in any way a bondage to you. I want to be remembered by you only as a

freedom giver, not as somebody who enslaves you. And then from wherever you feel your thirst can be quenched, your heart starts dancing; you feel that you are moving, moving towards a more beautiful space, then go without hesitation.

You can have many friends, you cannot have many masters. That's the difference. The master monopolizes. He wants to hold you completely in his hands, and only then he guarantees you that he will bring deliverance to you. But the deliverance is always after death, so nobody knows that any master has ever helped anybody after death because nobody returns to give any evidence.

I don't want to help you after death. I want to help you right now.

If I cannot help you now, how can I help you after death? While you are alive you should be changed. When you are full of energy and young you should put your youth, your energy into transforming yourself.

My help is available. You need not even feel grateful towards me. In fact, I always feel grateful whenever anybody accepts my help because I know he was capable of rejecting it, but he did not reject it.

And it is my joy to help you. By helping you I feel more blissful. The more people I can help, the more blissful I feel. That is the quality of bliss: share it, and it grows; stop sharing it, and it starts dying.

So remember, there is no contradiction; it is absolutely consistent. You are on your feet, you have to move with your own energy, you have to see with your own eyes, you have to experience with your own being. Still, immense

help can be given to you because there are so many paths which lead nowhere.
The right path has to be chosen.
And even on the right path there are so many pitfalls, so many places people get stuck. Somebody is needed who has traveled on the path, who knows each inch of the path, who is aware of the pitfalls because he has fallen and he has risen so many times. He knows the stumbling blocks because he has stumbled. For many lives he has been struggling, and then finally he has been able to reach. Somebody who has traveled can be of great help, and one should not be ashamed of taking help from wherever it comes. One should be humble, one should be ready and open.
Rather than getting into a bondage with one person it is better to be available to all the wise ones in the world -- living and dead. They all indicate to the same truth, because there are not so many truths, there is only one.
There are thousands of fingers pointing to the same moon. You should not become attached to the finger, because the finger is not the moon. You should forget the finger and look at the moon, and move towards the moon.

Question 2
BELOVED MASTER,
MYSTICS HAVE SPOKEN ABOUT TRUE CONSCIOUSNESS, AND ABOUT "ONE" WITHOUT A SECOND. YET, THE VERY FOUNDATION OF EXPERIENCE, OF KNOWING, CONCEIVING AND LANGUAGE, IS DUALITY --AT LEAST A DISTINCTION BETWEEN THE SUBJECT AND

OBJECT MUST BE MADE. FROM A LOGICAL POINT OF VIEW, PURE CONSCIOUSNESS CANNOT BE THE UNCONSCIOUSNESS.
WHAT CAN BE SAID ABOUT THIS?

Logic is basically dualistic. Existence is non-dualistic. So first you have to understand one thing: logic and existence are diametrically opposite. For example, for logic there is darkness, there is light. But in existence itself, it is the same energy --different degrees.

There are animals who see in the night only. Our night is their day, our day is their night. Their eyes are very sensitive. The light of the sun is dazzling for their delicate and sensitive eyes, they cannot open their eyes. Naturally, in the day they live in darkness, they can open their eyes only in the night. And their eyes are so sensitive that they can see while you cannot see.

Light and darkness are not two opposites, but two poles of one energy --different degrees. Logically they look opposite. In terms of logic, light is light and can never be dark, and darkness is darkness and can never be light.

In logical terms, A is always A and can never be B. B is always B and can never be A. But in existence, the logic is not applicable.

In existence, A changes into B because the difference between A and B is only of degrees. In existence life becomes death. We see it happening every day --life changing into death, its very opposite. And those who have died consciously know one thing more that is not seen by us: they see death changing into new life.

So it is not only life changing into death, death is continuously changing into life. They are not two different things, just two poles of one energy.

Logically, the experience mystics talk of as the experience of the one without the second --of the absolute, the ultimate --where only pure consciousness exists but it is not conscious of anything... there is no object but only consciousness. Logically, all mystics are wrong, because consciousness can exist only if there is an object because consciousness is the subject, subjectivity. Without an object there cannot be any subject. Knowledge is possible only if there is something known. If there is nothing to be known, then what are you going to know?

If there is only consciousness, as the mystics say, and there is nothing else, then logic will not agree --and logically it is correct to say that in that state consciousness cannot exist, it needs something to be conscious of. If there is nothing to be conscious of, then you will become unconscious, you cannot remain conscious.

But logic is not existence. And what the mystics are saying is existentially true. And who cares about logic? Logic is something man-made.

For example, Aristotle is the father of logic in the West, and for two thousand years he has remained unchallenged. But recently, in these past fifty years he has been insistently challenged that he is wrong, and a new logic, non-Aristotelian, has arisen. That is happening in the West right now, but in the East it had happened even before Aristotle was born.

Aristotle knows only about two: light and dark, life and death, subject and object.

One morning a man asked Gautam Buddha, "Is there God?"
Buddha looked at him and said, "No. Absolutely no."
That very same day, in the afternoon, another man asked, "Does God exist?"
Buddha looked at the man and said, "Yes. Absolutely yes."
And the same day, by the evening as the sun was setting, a third man came, sat down, touched Buddha's feet and asked, "Say something to me about God."
Buddha remained silent and closed his eyes.
The man also closed his eyes. He thought, "Perhaps this is the answer." He closed his eyes, and he sat with Gautam Buddha with closed eyes. And after half an hour or so he opened his eyes, touched Buddha's feet and said, "I am grateful for the answer."
Ananda, who was Gautam Buddha's intimate disciple and constant companion --you can understand he was going crazy... To one man Buddha says, "No." To another he says, "Yes." To the third he does not say a word. And the third says, "I am grateful, I have received the answer."
He was waiting for his time, because he was told by Buddha, "You are not to interfere while others are present... only in the night if you have some problem."
When everybody was gone and Buddha was going to sleep, Ananda said, "Today I have got a problem. It has nothing to do with me, you have created it. And I cannot sleep unless you explain it to me completely. To one man, you said, `no,' to the other man you said, `yes,' and to the third man you remained silent. You have given three answers in a single day, about a single subject, God! And just think

about me, a poor man... I have heard all the three answers and I am puzzled about what is right."
Buddha said, "You should not get into other people's troubles. Those were not your questions, why should you be worried?"
But Ananda said, "I have ears, what can I do? I heard the answers. I have eyes. I saw you sitting in silence for half an hour, I heard the man saying that he had received the answer and I have not heard it."

Gautam Buddha's logic has not only duality, his logic is threefold. He says that to everything from one aspect can be said yes, from another aspect can be said no, and from a third aspect nothing can be said about it except being silent. The man to whom he had said no was a theist --he believed in God. He looked at the face of the man and said no --he was a believer. And the man to whom he said yes was a non-believer --he was an atheist. To the atheist he said yes. And the third person was neither a believer nor an unbeliever. He was just a seeker; that's why he remained silent. And the man followed, he closed his eyes and became silent. And in the silence something transpired. Nothing was said from Buddha's side as far as Ananda was concerned, but something was understood by the man who was silent with Buddha. Something happened to him, something he experienced in that silence which cannot be expressed.
Buddha had a threefold logic and Mahavira had a sevenfold logic. Mahavira is even more puzzling because every question has seven answers.... And both of these were alive five hundred years before Aristotle was born.

Recently, in the West, they have started doubting Aristotle's logic. Existence is far bigger; you cannot just divide it into two. It is too big, it needs something more. This division is very simple --simplistic.

Mahavira divides it into seven, just as light rays are divided into seven colors and it becomes the rainbow. And strange, all seven colors of the rainbow put together create a color which is not a color, it is white.

White is not a color, white is only a combination of seven colors. It has no independence in itself. Black is also not a color. It is the absence of the seven colors. Existence is big enough. Seven colors and then two more. One, the combination of the seven, and one, the absence of the seven. So there are nine colors. And yet they are all born of the same sunlight. The same ray is divided into nine.

Aristotle's logic is good for children, for kindergarten schools; otherwise it has nothing important in it.

Existence is so vast that only silence can express it. The mystics have spoken through silence --it is just their compassion. Because you cannot understand silence, they have to use language.

And the moment they use language they commit a mistake, because language is logic. Language is dualistic, it cannot exist without dividing.

If somebody asks you what light is, you will say it is not darkness.

If somebody asks what darkness is you can say it is not light.

You need the other to define. Without the other you cannot even say `light', you cannot use the word. The moment you use a word you have fallen into the world of duality.

So the mystic's basic expression is silence, but because people cannot understand silence he has to speak, and then whatever he says can be proved wrong. If he says, "The experience is of pure consciousness," he can be proved wrong logically, because consciousness alone, without any object, is logically impossible. But what is logically impossible is not existentially impossible. And that is where the philosopher and the mystic depart.

The philosopher remains in the world of logic and language, and the mystic moves into the world of silence. So it is not his fault, it is our fault. We force him to speak. We ask him to say something about the ultimate experience.

The only right way is not to say anything. But then the mystic will appear too hard --that he has no compassion on you. You have come to ask something and he is not answering. You think every question is answerable? No, the ultimate questions are not answerable. That which can be answered is not ultimate.

So the problem is, as Ludwig Wittgenstein, one of the most intelligent logicians of the contemporary world has said, "That which cannot be said should not be said." He accepts that there is something which cannot be said. He makes it a point that it should not be said. On the one hand you say it cannot be said, and on the other hand you go on saying something about it. And whatever you say is going to be wrong.

When Buddha became enlightened, for seven days he was silent. He could not think how to say it --there was no way. He tried in many ways to think about it, but every way turned out to be wrong.

The moment you bring it to the level of language, suddenly something goes wrong. It is just as if you take a straight stick and put it down into water. Let half the stick be in the water, and you will be surprised. The stick is absolutely straight, but the half in the water and the half out of the water are not in a straight line. Light rays function differently in water than they function outside water. So the straight stick will look crooked. Take it out and it is straight. Put it back into the water and suddenly it is no longer straight.

What is absolutely clear in silence becomes crooked the moment you bring it into language.

The story, that after seven days the gods in heaven became troubled, is tremendously significant. It is just a symbolic story --don't take it literally. There is no heaven and there are no gods....

The gods in heaven became very troubled, because it was centuries since somebody had become awakened, had become a buddha. And this was a great opportunity for the whole existence to hear from him about the highest peaks of experience: "This man has become enlightened, and for seven days the whole of existence has been waiting, but it seems he is not going to speak. We have to go and convince him, `You have to speak.'"

And they argued with Gautam Buddha. And Buddha said, "I have thought about every possible way, but the moment I say it, it will not be the truth that I have experienced. And the moment I say it, it will become logically refutable, and my experience is irrefutable. I cannot degrade my truth from irrefutableness to refutability."

The gods went on arguing --giving this argument, that argument. Finally, they said, "Just think of those few people --perhaps only one percent --who will be able to understand the wordless experience through the words. You cannot deny that there are a few people who are just on the verge --they need just a little push. Your words may give them a little push to take the jump. And if you don't speak you will simply show a very hard heart; it will not be compassionate. Don't be worried about logicians, you should think about the potential mystics. You should speak for them."

And that argument appealed to Buddha. He could not deny that there are people who may be able to take the final jump, who may be encouraged and inspired, who may be convinced that they are not groping in darkness. Somebody has already reached: "If somebody has already reached then we can also reach."

Buddha agreed, "I will speak, but you are putting me into trouble, because whatever I will say will be refutable."

In language you cannot say anything which cannot be refuted, particularly about the wordless experience which has to be said always in illogical ways. A few mystics have said it --it is the sound of one hand clapping. Now one hand cannot clap. And even if it claps there will be no sound. Sound needs two hands to clap. But the experience is like one hand clapping, and the sound of one hand clapping... What can the poor mystic do? And it is not only one mystic's experience. Down the ages, whenever anybody has experienced truth it is the same problem, that it cannot be said.

When Lao Tzu was in China he experienced it. He never spoke about it; he spoke about other things. And his disciples asked again and again, "Why don't you tell us about the real thing?"
And he would say, "To say anything about it is to betray the experience."
They asked him to write it down for the coming generations. Lao Tzu said, "It is impossible, it cannot be written down."
When he became eighty, he started traveling towards the Himalayas because he wanted to die in the silence of the Himalayas --the last moments in the pure world of the Himalayas.
The emperor of China ordered the guards on the boundary of China: "Lao Tzu is coming and he will have to pass through the gates. You stop him there. Unless he writes down his experience, don't let him go out. That experience is valuable for the coming centuries; otherwise the coming centuries will not be able to forgive us ever."
And poor Lao Tzu was stopped at the gate. With great respect the guards touched his feet but they said, "We cannot allow you... this is our cottage, you remain in it and you write down your experience."
And he wrote a small book in three days. The first sentence of that book is: "Whatever can be written cannot be true. While you are reading this book, please remember it."

The mystics cannot be blamed for it. Logicians and linguistic people will have to understand that existence is

much more than language, much more than logic, and there are experiences which cannot be reduced into arguments. So I agree perfectly with you. As far as logic is concerned all mystics are wrong. But the mystics themselves are saying that as far as logic is concerned, whatever we say is wrong. Our experience is beyond logic and beyond language. If you really want to understand it you have to experience it, no explanation is going to be right.

Every mystic is absolutely clear about the point that his experience is something beyond duality. And that's how existence is --nothing can be done about it.

I would like to say to you, you can call it pure consciousness, you can call it pure unconsciousness. It makes no difference, because pure consciousness also needs an object, and unconsciousness also needs an object. It can be asked, "Of what are you unconscious?" If it can be asked, "Of what are you conscious?" then the same question can be asked, "Of what are you unconscious?" Unconsciousness cannot exist alone, nor can consciousness exist alone. But this is only a linguistic game. In existence they exist alone. And I am saying from my own experience, don't listen to the words, listen to the silence.

It is an old proverb in Tibet that when a musician becomes perfect he breaks up his instrument of music and throws it away. Whenever somebody becomes perfect, then perfection cannot be produced on any instrument, because instrument means expression.

The moment a musician is perfect then he cannot play it on any instrument --all instruments are useless. Only imperfect music can be played. Only approximate truths can be expressed. But remember, an approximate truth is another

name for a lie. I don't want to say that mystics lie, so I say they speak in approximate truths.
But the truth remains beyond expression.
If you follow the path of philosophy then you will go far away from existence and you will be logical. Your language will be perfect, but your experience will be nil. If you go on the path of the mystic your experience will be full, so full, that there is no space to speak it.

I am reminded of my childhood....
Just in front of my house was a very beautiful, nice old man. He had a small sweet shop, and he was such a simple and beautiful fellow that to deceive him was the simplest thing in the world. And not only once... the same trick again and again and he would not get the idea.
I used to go to him and I would say, "Your wife is calling." He was a little hard of hearing, so one had to shout. So I would shout, "Your wife is calling from the back of the house."
So he would say, "You just wait here and look after my shop." And by the time he came back, I had eaten as much as I could.
And it almost always happened I was in the middle... my mouth was full, and he would come! And he would say, "She is not calling me. Why did you unnecessarily lie to me? And why are you not speaking now?"
And I had to put my hand over my mouth because the mouth was so full there was no space to speak. And it was not the time to speak either!
He would tell me, "You are a strange type of boy. For no reason at all suddenly you come: `Your wife is calling' --

and it is always untrue. And when I come back then you stand so silently, almost like a saint, and you are a rascal!"
But I had to remain silent because to speak was to expose the whole game, and it was an agreed thing. Even my parents tried to stop me: "This is not right. We have seen you doing it so many times, and that man is so simple that even though he catches you red-handed, still he thinks you are strange that you don't speak."
The whole neighborhood knew why I could not speak...!

There is a fullness which cannot be contained in any word. All words fail. That fullness can only be experienced. It is up to you to follow logic and remain empty forever, or to follow existence and become full, overfull, with all the ecstasies, all the blessings and all the benedictions that are capable for human consciousness to experience.
But don't mix the two, otherwise you will simply get confused. Just as you cannot mix water and oil, you cannot mix philosophy and mysticism. And that is being done almost all over the world in thousands of books every day. Mixing water with oil --you cannot do it, you should not do it; it is sacrilegious.
You can choose one path, but remember the condition: the logician ends as a beggar; the mystic lives as an emperor, dies as an emperor. Although he cannot say what he has got, he has got it! Who cares whether you can talk about it or not? The real thing is to get it.
The logician is very proficient in talking, but all that he is saying is meaningless and empty because his experience is nil. It is a strange situation: those who are capable of saying

have nothing to say, and those who have something to say are not capable of saying it.
But my own situation is totally different. I am a trained logician. I have been a teacher of philosophy for nine years, and finding that there was nothing except words, I entered into the world of mysticism. There I have found what was missing in all the philosophies, in all the logical treatises. But now it is impossible to say it. Still I speak. I have been speaking for thirty years continuously --round and round, hoping that somebody may get caught into the net of words and may be pulled out of the misery in which he is drowning. The words can do that much. They can pull you out of your logical world, your linguistic world, your world of philosophies. That too is great. Half the work is done, the remaining can be done by meditation.
Use logic to destroy logic. And when you have destroyed logic and language from your mind, then use meditation to invite silence. Then each moment becomes so tremendously beautiful, so ecstatic, that one does not care whether he can say it or not. But one can show it always! That's what I am doing:
I cannot say it but I can show it.

Question 3
BELOVED MASTER,
WHAT IS YOUR MESSAGE FOR THE POPE WHO IS IN INDIA NOW?

It is absolutely wrong of Hindus to oppose the pope, because this is not the way of the East. It is ugly. He should be treated in an Eastern way. He should be invited in every

place he goes for a public discussion, in a friendly way. Hindus have nothing to lose; they have a far richer religion. The pope is simply poor. To oppose him is not worth it. Expose him, don't oppose.

And Christianity is a third-rate religion anyway. It has no great heights, it has never produced great mystics. It has not produced great philosophers. Its heritage is very poor.

In every place where the pope goes, respectfully, lovingly invite him for a public discussion. There are Hindu thinkers, Hindu mystics, there are Buddhist mystics, there are Jaina mystics. They should have an open discussion about each of the fundamentals of religion. That will be something valuable, and it will give him some taste of what religion is. Right now he has only tasted cow dung!

When he kissed the land on the airport in India, what do you think he tasted? This is not good to let him go with this taste; it is not right. We should give him some taste of real spirituality.

I oppose the opposition of the Hindus. It is absolutely ugly and un-Eastern.

That's what they have done to me in America. The government harassed me simply because of Christian pressure --in which there is every possibility that the pope's hand was involved, because Ronald Reagan had met the pope just a few days before I was arrested. He had just come back from the Vatican.

There is every possibility that the pope also suggested that I should be thrown out of America, that my commune should be completely destroyed, because this was the first time that a man from the East had taken so many Christians out of the Christian fold. And particularly intelligent, young,

educated, sophisticated people... professors, doctors, scientists, electronic engineers, Nobel Prize winners, artists, musicians....

And what have the Christians been doing in the East? The missionaries have only been able to convert the beggars, the aboriginals. Not a single educated, cultured, rich person have they been able to convert to Christianity.

So it was a real shock to them that I have been taking the very cream from their fold.

Illegally they arrested me, illegally they destroyed the commune, illegally they have mistreated thousands of sannyasins and have thrown them out of America.

I say that I suspect perhaps the pope's hand was in it, because when he heard that I was coming to Italy he immediately informed all the Catholic news media. In Italy, all the news media are in the hands of Catholics. One of the Catholic journalists informed me --because he loves me he informed --that all Catholic news media had been informed by the pope that they had not to give any publicity to me. "Not only have you not to be positive, you should not even give negative publicity. Don't even write against him; don't write for him. Just don't write about him --as if he is not here."

When I was in jail, he had not the guts to speak to the American government that this was not the right way to treat somebody who does not belong to your religion and is against it. But I say to the Hindus in India not to make the same mistake as they have always been making in the West.

You should invite him, and you don't have to be afraid, because you have such a great source of wisdom, compared

to which Christianity has nothing. And it will be good that you expose the pope, intelligently, in every place he goes. Let the people hear. Let the Hindus hear and let the Christians hear. Those who have become Christians should know that what they have left they are not aware of it, and what they have found is nothing.

But the way they are opposing is chauvinistic. It is terroristic, it will not help them. It will help the pope and his missionaries.

You have to understand the subtleties of how the mind functions. Any ugly opposition simply creates sympathy. A right discussion about the fundamentals of religion will make him afraid to come back again to the East because then he has to face the giants, not the hooligans on the streets.

I don't see that any religion that is born outside India has anything comparable to the religions that are born in India. India's whole genius is invested in religion, just as the whole Western genius is invested in science.

So these pygmies have nothing to discuss. They cannot argue for their theology, for their religion --and they are not really religious people either. The pope particularly is a politician.

A mystic will not like to be head of a state. The pope is not only the head of the Catholic religion, he is also a head of a small state --the Vatican. It is only eight square miles, but it is an independent nation, and that is a strategy. Because of that, when he comes to India, the president, and the prime minister have to come to receive him. They have not come to receive the Catholic pope, they have come to receive the

head of a state. They have to come, that is just political courtesy.

But the pope uses that in a cunning way, politically. These politicians --the Indian president or the prime minister -- will not come to receive a shankaracharya, particularly now, will not come to receive the Dalai Lama. When he was head of a state they would have come, but now he is only a refugee.

But why not have a discussion between the Dalai Lama and the pope? It would create a worldwide impact. Although the pope has informed the media in Italy that they have not to publish anything about me --negative or positive --an Italian television crew came here and they took a one-and-a-half-hour interview which was released on the twenty-seventh of last month. Thirteen million people listened and have seen the program. The program director informed me that this is the first time that any program has been heard by thirteen million people. And now the whole country is in a great discussion: "Half of the people are for you, half are against you, and the whole country is discussing only one thing --the repetition of the program."

I am going to go. They have been blocking the visa application for almost one month. They have been postponing it every day, and this must be through the instructions of the pope. But still I will not say that he should not be allowed entry into India or Nepal, or anywhere. He should be welcomed everywhere, and he should be allowed to speak, and he should be invited for discussions.

The East is so rich. We have refined the whole past of the East and everything about spirituality to the utmost, almost

exhaustively. More cannot be done. We have sharpened every logic and every philosophical approach. There is nothing to fear.
This will be the right way to prevent these people --not by preventing their visas, or preventing the news media, or preventing the people, or preventing their path and throwing stones at them... These are ugly things.
I am absolutely against what the Hindus are doing to the pope. I would like him to be treated as a guest, but he should be shown clearly that he has nothing to teach to the East. If he wants to come to the East he has to come to learn. That will also help the Christians to understand what a mistake they have made moving from beautiful philosophies and great religions into a very third-rate theology which has no grounding, no roots. The visit of the pope should be used creatively.
But the way it is happening now, it will simply become a condemnation of the Hindus and cause a sympathy for the pope which he does not deserve.

Question 4
BELOVED MASTER,
WHAT IS PRAYER?

It is a tremendously significant question because I do not have a God, but I still have some place for prayer in my vision, in my approach.
Prayer ordinarily is towards the concept of a God. I do not think that is a right kind of prayer, because in the first place it is based on a belief. You don't know God, you have only heard about him. And you have heard from people who

have heard it from somebody else. It is simply a hearsay. How can you love someone you do not know exists or not?
Prayer is love.
Prayer is gratitude.
Prayer is thankfulness.
My sannyasins can pray to existence itself. To the sunrise or to the sunset, or to the sky full of stars, or to the earth, to the mountains, to the rivers... they can pray to this existence which is their experience. It is not a belief, we are part of it.

Now prayer can be possible only if your life has become so beautiful, so blissful, that you feel a gratitude, a thankfulness towards existence. So prayer is not for everybody, it is only for those who have succeeded in meditation. It is the last word in meditation.
When you have come to know the silence of existence, when you have experienced life itself, when you have experienced the unspeakable, when you are drowned in the beautitude of your meditation, the last word is a wordless gratitude, a thankfulness.
It has to be of the heart. You need not say anything, because in such moments whatever you say will be a disturbance. It has to be simply of the heart.
Your heart should be full of gratitude --"Existence has been compassionate to me that it has allowed me to come out of misery, it has allowed me to experience the ultimate of consciousness and I am grateful to its compassion. Without its help it was not possible for me alone to reach to this beautiful space."

So prayer is possible only for meditators --that too, when they have succeeded. It is a gratefulness, it is a thankyou to existence.

Okay, Arun?

The Sword and the Lotus

Chapter #15
Chapter title: A meditator is a rain cloud
4 February 1986 pm in

Question 1
BELOVED MASTER,
THE MORE I WATCH THE DESIRES AND NEEDS OF THE MIND, THE MORE I COME TO A SPACE THAT LOOKS LIKE MADNESS. PLEASE COMMENT.

It is madness, but it is higher than what you call sanity. There are two kinds of madness. Madness simply means out of the mind. You can be out of the mind, falling below the mind -- that's where insanity starts. But you can also be out of the mind going beyond the mind -- that's where meditation starts. In one sense they are similar in that both are out of the mind. Hence one can feel, living in the beauty of the present moment, as if it is madness, because madness and meditation have a similarity but only on one point: both happen outside the mind. In every other sense they are different.

To go below the mind means to become unconscious. To go beyond the mind means to become superconscious. And the superconscious and unconscious are as distinct as two things can be, as far away from each other as there is possibility. They have nothing in common except that one point. Hence in the beginning every meditator feels that it is something like madness. But it is saner than your sanity. You have to wait a little, to become acquainted with the new territory of the world of meditation.

Others may also think that you are mad, because sometimes you will be doing things like a madman. But the basic difference is that no madman ever acknowledges, ever accepts that he is mad. He refuses it vehemently. You can go to any madhouse, not a single madman will accept that he is mad. But the meditator can accept it smiling. He is aware of the similarity. He can understand the outsider's judgment, and he can accept it. He can see also that the action... for example, a meditator sometimes feels so blissful that you will see a smile on his face although there is no reason at all to smile. And we forgive people for being miserable without any reason, but we cannot forgive people for being so happy without any reason. We ask people, "What is the cause? Why are you smiling?"

And a man who is experiencing something within himself, joyful, something immensely sweet -- what can he say to you? And whatever he is going to say, you are not going to believe it, because it is not your experience. You can believe only if it is also your experience. Two meditators can sit silently and smile without asking each other why they are smiling. They can laugh, they can dance without asking each other why they are doing it.

Our life is always dominated by something from outside. The meditator's life is inspired from inwards, he cannot show anything outside as a cause. He can simply say he is feeling so blissful he would like to dance just as the birds sing in the morning, or the flowers release their fragrance. It is a known fact that great poets cannot explain why they are writing certain poetry. One of the great English poets, Coleridge, when he died left forty thousand incomplete poems. And his whole life people were asking him why he went on collecting incomplete poems, and saying that he should complete them. Just one line was needed, or two lines were needed... but only a poet of the quality of Coleridge can understand why he was not completing them. People thought he was mad, because he used to say, "I don't write. Something in me begins to write it. And if it completes, good, if it does not complete, I am not going to complete it, because I have tried it -- it looks totally different. It does not have that quality, it looks ordinary. So unless it happens again, and the unknown in me completes it... I am always willing to complete it. But I cannot do it willfully, because whenever I have done it willfully it is not of the quality that I would like it to be."

It happened in one of the great Indian poets, Rabindranath Tagore's life.... He translated his own book, GITANJALI -- offering of songs. For this book he received the Nobel Prize. But before taking it to England, to show his poet friends, he showed it to one of the great Christian missionaries, C.F. Andrews -- just a translation. He was a little suspicious whether he had been able to bring the

quality of the original into the translation or not, and whether the language, the grammar, was correct or not. C.F. Andrews suggested to change four words at four different points, because they were not linguistically right. C.F. Andrews was not a poet, but he was a great scholar. Rabindranath understood it, and he changed those four words.

In England, one of the great English poets, Yeats, called a meeting of all great poets to listen to Rabindranath Tagore's GITANJALI. While listening to it, Yeats himself said that at four points it seemed somebody else had interfered in the translation. Exactly those four points were the four words that C.F. Andrews had suggested.

Rabindranath was simply shocked. He could not believe it. He said, "These are the four words suggested by C.F. Andrews."

Yeats said, "You drop those words. They may be linguistically right, but they have not the poetic quality. They are like blocking stones -- they stop the current, the flow, the spontaneity. Please put your original words that you had before C.F. Andrews suggested these four words to you."

Rabindranath put back his old words, and Yeats and the other poets said, "They are linguistically wrong, but they are far superior poetically. You leave what you had originally written. Don't listen to anybody."

A poet cannot be corrected by a grammarian, by a linguist, by a scholar -- and another poet of the same depth can immediately see. That was the trouble with Coleridge. He completed only seven poems in his whole life. Just those

seven poems make him one of the greatest poets in the world. And he has left forty thousand incomplete poems. But that does not matter, he was sincere and honest. He could have managed, but that would not have been coming from the heart, it would have been coming from the head, and the head is far inferior to the heart. And the heart cannot be ordered, it is like a breeze -- whenever it comes, it comes.

The meditator enters into a world beyond mind, a space which is so beautiful and so blissful that he cannot contain it. It starts overflowing him. Then it will look as if he is mad.

He will be silent where it is needed for him to speak. And he may be speaking when he is alone and there is nobody to speak to. There are moments when something in him wants to be expressed. If he is a poet, it may be expressed in poetry; if he is a musician, it may be expressed in music; if he is a dancer... It all depends on his talents, on his genius, on his qualities. If he is articulate, to say something -- and he is so full of it -- then it does not matter whether anybody is there to listen or not, he will say it; he has to say it. It is almost like a cloud full of rain. The cloud comes and showers itself. It cannot contain.

A meditator is a rain cloud. The clouds don't discriminate about where the fertile land is and where the mountain is and where the river is, and where one country's boundary ends and another country's boundary begins. The rain cloud does not care about all these things, he simply showers when he is too full.

A meditator sometimes behaves... particularly in the beginning, when he is entering that wonderland of his own

being for the first time. As he becomes more and more acquainted, his madness stops showing any indications to the outside world. As he becomes perfect in his meditation, there is no madness left at all. Then he is pure sanity. But it takes time to reach to such maturity.
In the beginning it is such a surprise, the experience is such that one had never thought about, had never dreamed about it -- it is unbelievable. Its unbelievability drives one crazy. And these are the moments when the master is helpful. He goes on telling you, "Don't be worried and don't be afraid. It is not madness, it only looks like madness. It is the beginning of meditation. You just have to become more acquainted, take it more calmly and quietly -- just a few days more."
There is an anecdote in Gautam Buddha's life....

He and his disciple Ananda have lost their path into a forest. They inquired of an old woman who was collecting wood, "How far is the village?"
The old woman said, "My sons, it is not very far, just two miles. You go directly."
Two miles passed, and there were no signs of any village. They come across another man, who was cutting a tree. They ask the woodcutter, "How far is the village? Have we lost the way?"
And the woodcutter said, "No. The village is just close by, just two miles."
Ananda said, "It is strange. The old woman said two miles. We have gone two miles. This man again says two miles."
Buddha said, "After two miles, ask again."

Ananda said, "What do you mean? After two miles also we are not going to get to the village?"
Buddha said, "I don't believe them. They are just compassionate people. They are simply encouraging you. If they say it is ten miles, you may get discouraged."
It turned out to be exactly ten miles, and each time they asked everyone on the way, just simple villagers, all said, "Just two miles, it is just... you have almost reached."
When they reached the town Ananda asked, "How did you know that it must be at least ten miles? It turns out to be exactly ten miles."
Buddha said, "That is my whole business. That's what I have been doing my whole life, telling people, `Just a little more. Soon you will be reaching,' just to keep them going."

A friend, a guide, a master is immensely helpful in many ways; otherwise you may get tired, you may think you have lost the way. You may think it is a futile search, you may think it is really madness and it is better to stop doing such things. People may start to think of you as insane: you are getting into danger. Your own children, your wife, your father, your mother, your friends have started thinking that you are going a little cuckoo. It is best to stop right now, before it is too late, before you have gone too far and you cannot come back.
A master is needed to assure you, "This is only a momentary phase, it will go away. You have to go a little farther. Going back is meaningless. Go on, in spite of what happens, in spite of what people think of you. You will pass over it."

Somebody with great authority and experience has to keep you inspired, courageous. There are moments of weakness, there are moments of doubt, and somebody is needed to keep your spirit awake, strong, ready to go on the full adventure.

The master cannot take you to the goal, but without the master it is almost impossible to reach. There are so many other difficulties, which you alone may not be able to cross over. This is one, and this is one of the most significant because nobody wants to be thought about as crazy or mad. But it comes to every meditator. This is the price one has to pay.

You cannot get the highest experience in life without paying any price. These are the prices you have to pay. And when these moments come, feel grateful to existence that the journey has started, that you have entered at least into the new space of your innermost being.

Be thankful for this madness. It happens only to those who are blessed. And if it is happening to you, you are blessed.

Question 2

BELOVED MASTER,

MY QUESTION TONIGHT IS ABOUT CAUSALITY. I AM WONDERING WHAT COULD PRODUCE THE MYSTIC'S EXPERIENCE OF THE ABSOLUTE. THE ABSOLUTE MUST BE INFINITE AND ETERNAL, AND YET THE CAUSE MUST BE BOTH SPIRITUALLY AND TEMPORALLY DISTINCT FROM WHAT IT PRODUCES. SINCE NOTHING COULD STAND OUTSIDE OF ETERNITY, OR NOTHING COULD STAND OUTSIDE OF INFINITY, THERE

COULD BE NO CAUSE WHICH COULD PRODUCE THIS EXPERIENCE OF THE ABSOLUTE.
WHAT POSSIBLE CHANCE, IF THIS IS THE CASE, IS THERE FOR ME IF ALL OF MY ACTIONS NOT ONLY CANNOT PRODUCE THIS EXPERIENCE OF THE ABSOLUTE, BUT WOULD DO THE OPPOSITE, WOULD PERPETUATE MY FINITENESS AND MY TEMPORALITY?

The experience of the infinite is not a causal experience. There is no causality involved. The world knows only about one kind of happening -- that is the world of causality. Every effect needs a cause -- without a cause you cannot produce an effect.

His question is very significant. He is saying that the experience of the infinite cannot be caused by anything because there is nothing outside the infinite and the cause has to be outside the effect. For example, you heat water.... At one hundred degrees it starts boiling. One hundred degrees creates the causality, and the effect is the transformation of water into vapor. If you give coolness to vapor it will again become water.

Remember one thing: everything that is caused can be reversed, and the experience of the infinite is irreversible. You cannot reverse it.

Secondly, it is absolutely true that nothing is outside the infinite, so nothing can cause it. But the world knows -- particularly the scientific world which dominates our minds, our education, our thinking -- only one way of things happening, and that is the way of causality. But there are some other ways also of things happening.

For example, Carl Gustav Jung discovered a new law which has been known to the mystics all down the centuries. It is not a discovery, it can only be called REdiscovery. He called it the law of synchronicity. Just as there is a law of causality, there is a law of synchronicity. It functions in a totally different way.

Many things in life happen through it, and if you try to think of those things according to the law of causality, you will find yourself in absolute difficulty. You will have to deny those things, because they don't happen according to the law of causality.

Love comes under the law of synchronicity. I would like you to understand it so that you can see that there are things which do not follow the law of causality, and that it is not the only law. You can try it....

In an empty room, absolutely empty, put a sitar or veena in one corner of the room, and let some good sitarist, a master, play on the sitar in another corner of the room. And a strange phenomenon happens that has been known for centuries to the musicians, that the sitar which is just kept at the other side of the room -- and there is nobody playing it -- starts moving, starts giving sound.

If the master is really a master player, he can create the vibration in the room. And the room is so empty that the vibration is bound to reach to the sitar sitting on the other side, and the strings of the other sitar are bound to synchronize with the master's music. Soon there will be two sitars resonating with each other.

Now it is not causal, and Carl Gustav Jung discovered it in a strange situation. He was staying in an old castle where there were two famous big clocks. They were famous for

one thing: you could change their times, but soon they would start showing the same time again. They were hanging on one wall, and he changed one clock five minutes further on. Soon, within two or three hours, slowly, slowly they synchronized -- both became two and a half minutes fast. One did not remain five minutes further on, the difference was divided by both and they each became two and a half minutes fast -- but they did it together.

Jung tried this many times, and each time, after a few hours, they would again move together and show the same time. He tried to find out how it happened. And he found that these clocks were so big, so old, that their vibration, their moving pendulums created a subtle vibration in the wall -- and they were both on the same wall. The other clock was receiving the new rhythm, and they synchronized slowly to the same rhythm. It is not causality, it is something totally different.

Your question is not even under the law of synchronicity, it is something even more mysterious. The experience of the infinite, the absolute is Acausal. You cannot cause it by any preparation, for the simple reason that it is already there. It is not something that has to be produced, it is something that you have forgotten, something that has only to be remembered.

You will be surprised to know that the English word `sin' means forgetting. There is only one sin -- that you have forgotten yourself. You are there in your totality, nothing has to be added, nothing has to be produced so there is no question of cause. You are not going to be an effect of something. You have been eternally there, and you will be eternally there.

It is something that you all may have experienced sometimes: somebody asks you someone's name you used to know, and you know that you know this name -- it is just on the tip of your tongue. You say, "It is just on the tip of my tongue, but I cannot remember it." It is a very strange experience: you know it; you know that you know it; you know that it is almost on the tip of the tongue -- still, you cannot remember it. The more you try, the more difficult it becomes, because the more tense you are, the less is the possibility for it to surface. Finally, everybody has to give up.

You drop the whole idea. You go into the garden, you start digging a hole you had left half done; you forget all about that name, you start doing something else -- and suddenly it is there. The moment you do not try, you find it there; it has come.

This is neither a question of causality, nor is it a question of synchronicity. It is something totally different. The ultimate experience of oneself, whatever the name one gives to it, is only of something forgotten.

All that has to be done is to remember it. And for remembering what can you do? If you try too much, you will not get it. That's what happened in Gautam Buddha's life. I will remind you....

For six years he was trying too hard to get it -- and he could not get it. Then finally he dropped the idea, saying, "It is not worth it. I have simply wasted six years. I have renounced the world, renounced my kingdom. I have destroyed my body, I have tortured myself in every possible way -- and nothing has happened."

And that very night it happened.
It would not have happened if he had not tried for six years. But those six years are not the cause.

You can try for six years and it may not happen. Millions of Buddhist monks have been trying for twenty-five centuries -- there is no necessity. It may happen to different people in different ways. Causality is always the same. Synchronicity is something that may be helpful in remembering it, but just helpful, it cannot cause it. And the mystics have used synchronicity; they have called it satsang, sitting with the master. Just sitting with the master, not doing anything, just being in his presence -- it is a very difficult thing for the Western mind to understand. And the Western mind is the modern mind. Even in the East the modern mind is Western.
It is difficult to understand what you are doing just by sitting with a silent man. But his silence can create a synchronicity in you. His silence may vibrate silence in you. It is not necessarily certain, because it is not a question of causality, when at one hundred degrees the water is going to boil. Whether you do it in India or in Nepal or in Tibet or in Japan... it does not matter where, but at one hundred degrees water is going to boil -- that is absolutely certain.
Synchronicity is not such a certainty. It may happen, it may not happen. It depends on very mysterious things -- how powerful is the presence of the master; how ready you are to allow his presence to enter you, to vibrate in you; how much trust you have; how much compassion the master

has.... It will differ in every case. Sometimes it can happen, sometimes it will not happen.
Synchronicity is not a law of certainty, but it is certainly a law. A few things happen that way. Love happens that way. What in the East we have called darshan -- which is absolutely an Eastern concept, that people go to a master just to see him. In the West this seems absolutely absurd. Unless you have some question to ask, it is meaningless just to see a person, or just to touch his feet.
But the West has not been aware of the law of synchronicity. Just seeing may do something miraculous. Just in the moment of touching his feet, something may transpire in you. Just seeing the master, something will immediately change within you. You are certainly not the same person in the presence of the master as you are ordinarily.
These things can be just helpful, not causes to make you remember yourself. Coming close to a person who has remembered, falling in love with the person who already remembers, may create an atmosphere of synchronicity. And if you are available, open, receptive, something inside you which has always been there... and just because it has been always there, you have not taken any note of it.
The obvious is always forgotten, and you are the most obvious thing to yourself.
You are.
You know you are.
You may remember thousands of other things, but you need not remember yourself. Life goes on perfectly well without remembering yourself. That is not a need. It is absolutely useless. As far as life and its day-to-day work is concerned,

you don't need to know the absolute, the infinite. Naturally, you start taking yourself for granted, as if you know, as if you remember.
It is only rarely... when you come in contact with somebody who makes you aware that you don't remember yourself, you have forgotten yourself, you have fallen asleep. Unless somebody provokes you, creates a question in you, the obvious will remain forgotten.
Being with a master is just to learn -- not the answer but the question. The answer is within you. You have forgotten the question.

Gertrude Stein was dying. The friends of the poet were around. The dying poet asked, "What is the answer?"
Naturally, somebody said, "But you have not asked the question."
So the dying poet asked, "Then what is the question?"
And the poet died....

Neither do we know the question, nor do we know the answer -- but the answer is within you. Nobody can give it to you, but somebody can certainly provoke the question, the quest. It is a very strange thing. You have come with questions to me, but my basic work is to create the real question in you. By answering your questions, I am simply eliminating all other questions so the basic question comes up. When there is nothing to be asked, only then are you going to ask about the real question. And the beauty is, that the real question has just to be asked, and the answer surfaces within your consciousness itself.

The answer is already there, only the question is missing. The question is not a cause, it is not producing anything. It is simply removing perhaps a curtain at the most, and making you aware of something which has always been there.
The experience of the infinite is not an ordinary experience, hence it does not come under the category of causality. It is not something that is produced in you. It is not something that has to be brought from somewhere. It is something that is already there, you have just forgotten it.
Let me tell you a Sufi story....

A very rich man became fed up with all the riches and all the luxuries and all the material things. He had everything. Naturally, if you have everything, and you are not retarded, you are going to become fed up because whatever money can purchase, you have purchased and you have found nothing -- no contentment, no fulfillment, no peace.
That man started asking saints, theologians, philosophers, "How can I get peace of mind?"
Everybody suggested some method. He tried those methods -- nothing happened. He became more tired, more frustrated. Finally, a man suggested, "I know a certain man. Only he can help."
So the man traveled on his fastest horse, with a bag full of diamonds to show to the man -- "I have everything in the world. I have so many diamonds that in my house we don't count them, we simply weigh them. Just to show you how rich I am, I have brought this big bag full of big diamonds. I want peace of mind."

The man was sitting under a tree. He said, "You will get it. Do you want it right now?"
This was the first person who had asked it so directly -- not giving a mantra, not giving some method: "Do it and after a few years you will have peace of mind."
The man said, "Do you want it right now?"
For a moment the rich man was taken aback. Hesitantly, he said, "Yes, I want it right now."
And at that very moment when he was saying, "I want it right now," the man took the bag and ran.
The rich man jumped from his horse and followed the man. He had not thought that a saint would do such a thing.
The saint knew every small nook and corner of the village, and the rich man had never run in his whole life -- he had never even walked. But he had to run behind him, shouting, "I have been cheated, I have been deceived. I have been robbed."
And the whole town laughed, because the whole town knew about the saint -- that he was a strange fellow. He did things -- one never knew what he meant, but he always meant well.
And he was even more surprised that nobody was helping him. The whole village was making a fool of him. They were simply laughing. Nobody was even moving. A crowd had gathered to see the whole scene, but nobody was helping to catch the thief. Perspiring and tired and huffing, finally, as the saint reached back to the tree from where they had started, the rich man reached there. And the saint gave him the bag and said, "Do you feel a little peace of mind?"

And the rich man said, "It is strange, I really do! This is not good. You tired me and I am perspiring, and I have simply asked a question, not expecting this kind of misbehavior."
The saint said, "I have answered your question; you have tasted a moment of peace. Now just get on your horse and go home. Now you know what peace of mind is. It has always been there; you have just forgotten it. Somebody had to remind you and that's why I had to take such trouble. I don't like running myself! But what else to do? Other than that nothing was going to give you peace of mind."

And what had happened? Because he had started taking all the pleasures and everything that he had for granted, now this man gave him a gap. He took away a large quantity of his diamonds. And for the first time the rich man became worried about the diamonds, and he forgot all about peace of mind: "This man is not a saint. He is a thief pretending to be a saint."
But finally that man proved to be a saint, a great saint. What nobody was able to do, he managed. This is not caused, it is just creating a situation in which the man becomes mindful, remembers that if all his money gets lost and he regains it, he will have immense joy that he has never had before. All the money was with him. But it was so obviously with him that he had forgotten. And now he was going back towards home with really great relief.

A master creates devices. All devices are just arbitrary, but they are not causes. They only create a certain situation in which perhaps you can remember yourself.
What I call witnessing is only a device.

What I call meditation is nothing but a device.
It is not going to give you anything that you don't have. It is only going to make you aware of all that you have, and that you have had it always. Now this is not even under the law of synchronicity, it is a totally different world of mystery which comes under no law.
The world needs saints of that quality who can create such a situation. You have saints who are dull and dead, traditional, orthodox. You worship them because they fulfill your expectations. You have certain expectations of how a saint should be, and they fulfill it.
It is a strange conspiracy against yourself. They fulfill your expectation of being a saint, and then you touch their feet because they are saints. But real saints cannot fulfill your expectations. Real saints will destroy all your expectations. A real saint is going to be almost an electric shock. That's why the real saint is always misunderstood. People feel annoyed, irritated. You can think of that rich man when his bag is lost. In those moments he cannot believe that this man is a saint. If this man is a saint, then who can be a sinner? But when the saint returns the bag and asks him, "Do you have a little peace of mind?" then he falls at his feet and he thanks him for reminding him about something which has become absolutely certain for him. For a moment he lost that big bag of money. He got it back -- it was the same bag which he had brought himself, but now it brings with it peace of mind.
There are very few real saints in the world. The only definition of the real saint is that he will not fulfill your expectations, that he does not want you to worship him. He wants you to be awakened. He wants you to be in the same

state in which he is. He does not want followers, he does not want worshippers. All that is simply nonsense. He wants people to be awakened so that they can remember their real treasure. It is infinite because it has no limits. And the moment you remember it, it is not just yours. It is something universal.
Gautam Buddha remembered one of his experiences in a past life....

He heard -- he had not become awakened up to that moment -- he had heard that one awakened man had come and was staying by the side of the river near the village where he lived. Just the very idea had never occurred to him.
The awakened man was almost sixty years old, and in sixty years the idea -- even the idea of the awakening -- had never occurred to him. He went to see the man just out of curiosity.
The man was certainly an experience, so graceful, so beautiful -- in his eyes such depth, in his silence such music, in his words such poetry.
Buddha said, "I touched his feet, not knowing why I was doing it. I had just gone there out of curiosity, but seeing the man something transpired. For the first time I became aware that there is something more to life than I have thought about. This man knows something more than I know. This man has experienced something which I have missed."
And without thinking, he simply touched his feet. And when he stood up, he was more amazed -- the awakened

man touched Buddha's feet. He said, "What are you doing? I am just an ignorant person and you are touching my feet." The awakened man said, "To you, you may be ignorant. To me, since I have known myself, nobody is ignorant. My experience is not only mine, it includes the whole universe. And it is only a question of time. Some day you may get the same experience which I have got. I am just touching your feet in advance."
Gautam Buddha, when he became enlightened, remembered that man's words: "I am touching your feet in advance. One day you will come to know about it. It does not matter, a few years in this eternity are just like a few seconds. A few lives in this eternity don't count."

So when you have the experience, it envelops the whole existence. It is cosmic. It is infinite. And the moment you know it, you laugh at yourself that you have been searching for something which you have never lost, that you have been looking for something which has been always with you, which even if you wanted to lose, you could not lose, it is your very nature.
Every person who has become enlightened, his first act is to laugh at himself.

Okay?

The Sword and the Lotus

Chapter #16
Chapter title: Life is a school
5 February 1986 pm in

Question 1
BELOVED MASTER,
WHY ARE PEOPLE ALWAYS READY TO PREACH -- NO MATTER TO WHOM, NO MATTER ABOUT WHAT, AND NO MATTER WHETHER ANYBODY RECEIVES IT OR NOT?

Man is very much afraid of being ignorant. The reality is that he is ignorant. Now there are only two ways to get out of it. One is to seek and search the truth about his own being, which is a long path, arduous, needs guts. Very few travel on that path.
The second is very easy. That is through accumulating borrowed knowledge. It gives you a false sense of knowing. You really don't know, but you have a treasure in your memory. You can recite the Vedas, the Koran, the Bible without knowing anything actually, existentially, without ever being at the very center of your being. You can talk like a parrot. This is the easiest way to forget that you are ignorant -- and it fulfills your ego, gives you the idea that you know. But this creates a trouble for others. You want to exhibit your knowledge -- without exhibiting it how are you going to convince yourself that you know about the truth? That's why everybody is ready to preach. Very few are ready to seek. Very few are ready to question. Everybody is ready to answer, because answers are cheap. They are available in books, millions of books. A man's brain has the capacity to contain all the knowledge that is contained in all the books in existence.

You can go on gathering as much as you want. And certainly then you need to exhibit it. Any chance of preaching, of giving advice, whether you have been asked or not, whether the person is willingly listening to you or is simply bored... you go on telling people. Advice is one of the things in existence which everybody gives and nobody takes. But to exhibit your knowledge gives a deep satisfaction to your ego.

Today I received more than half a dozen questions from one Western woman. So I have dropped them. I have not chosen any of them for the simple reason that, in the name of questions, she is simply exhibiting her own knowledge. For example, she says, "You teach compassion, and still you have called a few thinkers idiots. There is a contradiction in it." Now this is not a question. She is simply showing a contradiction in me -- she understands better. The question is just an excuse.

My difficulty is that I simply call a spade a spade. Who has told you that idiots cannot think? Who has told you that idiots cannot philosophize? In fact, only idiots do that! The intelligent person lives truth. He does not think about it, because by thinking nobody has ever found it. Only idiots think about it. By thinking he shows his stupidity. I have called many so-called great thinkers idiots because they are idiots. What can I do?

For example, Aristotle is one of the great thinkers. He is thought to be the father of Western logic. But he himself is not very scientific in his approach. In his book of logic he writes that women have less teeth than men. He had two wives. Only one was enough, but he had two. So he could have asked Mrs. Aristotle 1, or Mrs. Aristotle Number 2 --

whoever was less terrible -- to open her mouth, and count the teeth before writing such a statement. That would have been a scientific approach, an intelligent approach. But because it has been believed for centuries that women have to have everything less than men, how can they have an equal number of teeth?

So in Greece it was a long tradition, but not a single man ever tried to count. Not a single woman ever tried to count to prove that this is absolutely nonsense. And when a man like Aristotle writes in his book that women have less teeth than men, what do you want me to call him? What is the purpose of having two wives if you cannot even do such a small experiment...? His approach is not experimental, it is not existential. It is not scientific. He is simply accepting a superstition which is absurd. Now I cannot say that he is a man who knows. He has not even learned the ABC of knowing.

The woman is very much troubled that I have called a few thinkers idiots. But what else is one supposed to do?

Immanuel Kant, a great German thinker, remained unmarried his whole life for the simple reason that he could not decide whether to marry or not. He researched all possible sources about marriage. One woman had even asked him; they were friendly. She waited a long time so that he would ask. Women are not supposed to take the initiative -- that looks unwomanly. But she was getting tired. And he could not ask because he was still continuing the research.

Finally, the woman asked. He said, "I was worried that one day you were going to ask, and I have not come to the

conclusion. I have found reasons for marriage; I have found reasons against marriage -- and they are equal. If I find one reason more in favor or against I can be decisive. But how can I decide with such a situation? Just give me a little time."

He took three years more, and still he remained indecisive. This is not the way to get married. This is a very idiotic way. And after three years, finally, he managed one reason more in favor of marriage. It was a simple thing which should have been the first thing, not the last thing.

Finally, he thought that marrying or not marrying may have equal reasons, but marrying has one thing: it will give you experience, and not marrying will not give you any experience. But this should have been the first intelligent thing. He ran towards the house of the woman -- because it was already three years since he had seen her -- and knocked on the door. The father opened the door.

Immanuel Kant said, "I am ready, because I have found one reason more."

The father said, "It is too late. She has already two children; she is married. You will have to find some other woman."

But no other woman ever asked him, and he could never gather the courage to ask because he was afraid the woman would say no, and he was not willing to hear no from anybody.

One has to take the risk. If you want to get married you have to ask, and you have to take the risk. There is the possibility somebody may say no, but there is no harm. You can ask another woman -- there are so many women. Somebody is bound to go with you however idiotic you

may be. Every idiot gets a wife. Why Immanuel Kant could not get...!

Now this woman has already decided that I am in a contradiction -- that I am not compassionate, and I teach compassion. To call an idiot an idiot -- do you think it is against compassion? Should I call him a genius? Should I call a sick man healthy, a dead man alive... out of compassion?

In another question, she asked, "You are a religious man, but you call Christianity a third-rate religion. There is a contradiction." Now she is here just to find contradictions. What can I do if Christianity is a third-rate religion? As far as I am concerned, all the religions are no longer needed. All organized religions have hindered humanity from progress. But there is a difference of degrees.

For example, Buddhism to me seems to be the purest. It is a chain, but it is made of gold. I would not like anybody to be chained because the chain is made of gold. A chain, after all, is a chain. It makes no difference whether you are encaged in a golden imprisonment. But the distinction is still there -- Buddhism is the most refined religion. It has less superstitions than any other religion. It has even dropped the idea of God, seeing that it is a superstition, it is not a truth -- nobody has ever experienced it. It needs tremendous courage to have a Godless religion. And that too, twenty-five centuries ago, when Jesus was not even born. It was still five hundred years before Jesus was born. Buddhism has no prayer. There is no God, hence there cannot be any prayer. It is one of the greatest contributions

of Buddhism that it has developed meditations to their utmost purity. There is no prayer, there is only meditation.
Prayer needs a God; meditation needs no God.
Prayer needs a belief; meditation needs no belief.
Prayer is some kind of motivation, some greed... you are asking for something. That is the meaning of praying: you are begging for something. You are asking God to do something for you, as if what he is doing is not right.
For example, your wife is sick and you pray to God, "Make my wife healthy." You are trying to advise God -- who is omnipotent according to your religion, omniscient. He knows all, but you seem to think you know better. You are suggesting to him, advising him to do what is right. Perhaps he has forgotten your wife. But your religion says he is present everywhere, even by the side of your wife's bed. He is more present than you are. Sitting by the side of your wife's bed you are thinking about some actress! You are not present there.
Prayer means you are begging for something, you are trying to improve on God, you are trying to advise him. He is going wrong, you are putting him on the right way.
Buddhism has no prayer, only meditation. And meditation means a totally different dimension. Christianity has no meditation at all, except prayer. It does not lead you towards yourself, your own being. It simply projects a God in which you have just to believe. You cannot doubt it. Doubt is a sin. Now this is hindering man's progress, man's intelligence.
Christianity has nothing parallel to Buddhism. It is a third-rate religion. And for two thousand years, whatever it has done has proved it a danger to humanity, more dangerous

than Buddhism or Hinduism. Only Mohammedanism is a little further ahead. But for two thousand years, Christianity has been killing millions of people in the name of love, in the name of God, burning living people in the name of religion.

Christianity has burned thousands of women -- innocent women -- declaring them witches. Nobody knows what criterion you have got to declare a woman a witch. Now there are no witches. How did Christianity manage? They forced women to accept that they were witches, that they were in the service of the devil. They tortured women -- old women, innocent women -- because the devil does not exist.

Your God is bogus, your devil is bogus. Both are nonexistential. How could they have served the devil? But the pope made a special court of investigation, and that court tortured women in every possible way. Anybody was able to report that a certain woman was in the service of the devil. That was enough for beginning the investigation -- and investigating was not just questioning.

What communists are doing in the Soviet Union is similar to what Christians have done a long time ago. They tortured... they would not allow the woman to sleep for days unless she confessed. Finally, just out of torture, it seems a relief to accept and confess that, "Yes, I am in the service of the devil." And once the woman herself said it, then it became a case against her, and the court decided that she should be burned in the middle of the city. Live women in thousands were burned by Christianity. And you want me not to call the religion a third-rate religion?

All these popes have been making crusades for two thousand years. A crusade means a religious war. Now, no war can be religious. How can destroying, killing, arson, rape, murder, be religious? And these Christian crusaders were running over, killing Jews, killing Mohammedans. It was a religious phenomenon that the more you killed the non-Christians, the more virtue you gained, the greater possibility to be in paradise after death. You are accumulating a bank account in the other world by killing people!

On the one hand you go on saying that God is love, and on the other hand your love simply proves poisonous, destructive. And these popes who represent Jesus Christ are infallible. Only idiots can say they are infallible. No intelligent man can say that. And the strangest thing is, before a person is chosen to be a pope, for example, the present pope -- he is a Polack, and Polacks are well-known idiots all over the world....

Before he is chosen to be a pope he is not infallible. Just the election by two hundred topmost cardinals, and within minutes the fallible man, through election, becomes infallible. Then whatever he says is absolute truth and whatever he does is absolute truth. And only five minutes before that he was a fallible person!

There is proof and evidence that all these popes were as fallible as any man. One pope denounced Joan of Arc who was one of the most beautiful and one of the most courageous women born anywhere on the earth.... A male chauvinist mind was so against Joan of Arc simply because she proved herself more courageous, more strong than any

man. And the chauvinist mind of man feels very inferior; he cannot allow that.

So many reported that she was a witch -- all her power... otherwise, women don't have such strength. All her power and all her charisma, her influence over people was nothing but the devil behind her; otherwise an ordinary girl, a poor girl, uneducated -- how could she lead the whole country to freedom? "The devil must be behind her" -- and she was burned alive. The evidence was enough, there was no need for any investigation that these were not womanly acts that she had done. They are reserved only for men.

This courage, this charismatic personality, this influence over thousands of people, this quality of inspiration to bring people together to fight for freedom and to bring the fight to a victory -- it was enough proof that the woman was possessed and she should be burned alive. And she was burned alive. Thousands of people felt that this was absolutely ugly, because the woman had worked for the freedom of the country and this was not a reward, this was a punishment -- and she was not more than twenty years old.

After three hundred years, the sympathy for Joan of Arc became so strong that another pope declared that she was a saint. He had to declare it, because people had started worshipping her grave and they were becoming anti-pope. So the pope had finally to declare that the woman was a saint. Now, one pope declares her a witch; another declares her a saint. Certainly, at least one of them must be fallible? Most probably both are fallible -- but both cannot be right. Now, because the pope declared that she was a saint, her bones were dragged out of the grave, worshipped. A

beautiful marble memorial has been made, and now she is known as Saint Joan of Arc. And for three hundred years she remained a witch.

This is not religion. This is politics. And because I called it third-rate, the woman was offended. She is a Western woman, and must be a Christian. I can understand that she feels hurt. But if truth hurts, be a little strong; otherwise, don't listen to the truth.

If your eyes are weak and you cannot open them in the light, then keep them closed. What else can be suggested to you? Do you want that the light should be destroyed, the sun should be destroyed because your eyes are weak and they feel hurt?

All my life I have been facing hundreds of cases in the courts because somebody's religious feelings are hurt. And I have been telling the courts, "This is strange. If their feelings are hurt, it simply means that whatever I have said, they could not argue against it. They have no evidence against it, otherwise there would have been no hurt feelings. If they had any other argument... because they don't have any argument, I am not responsible for it. They should not have such a religion which is so weak, so stupid that it gets hurt. Religion should make you more understanding."

Just two days ago, one of the Mohammedan leaders, Khaddafi, called President Ronald Reagan, Adolf Hitler Number 2. I am in absolute agreement with Khaddafi. And when he hears my argument, I am absolutely certain he will agree with me.

My certainty comes because I say that Ronald Reagan is millions of times more powerful than Adolf Hitler. And

what Adolf Hitler has done was nothing compared to what Ronald Reagan can do and for which he is continuously preparing. No man in the whole history has been so powerful as he is. Power corrupts, and absolute power corrupts absolutely. So I would like Khaddafi to know that Ronald Reagan is Adolf Hitler Number 1. Adolf Hitler himself was Number 2!

Whatever the second world war has done has been undone long ago. It has not left any wound; in fact, wherever the war happened, people have built better cities than were destroyed. Now Germany is much richer than it was before the second world war. Now Japan is much stronger and much more rich than it was before the second world war. The second world war was dangerous and harmful, but what is coming ahead is millions of times more dangerous. Ronald Reagan is a fanatic Christian who would like to have this war as quickly as possible, because right now America is in a better position. It has already made arrangements to defend itself against nuclear weapons. Because of this fact, that no nuclear weapon can enter America... they have a device which is protecting the whole of the USA. Within seven minutes any nuclear weapon will be returned. Now nobody will know where it is going to fall.

Russia is still in the process of creating a protection; it has no protection yet. That's why Russia is being very polite, nice, is ready to cut production of nuclear weapons. It is even ready by the end of the century to stop, to put a complete stoppage to nuclear weapons. But why the end of the twentieth century? Why not now? If you are really willing to be peaceful, then why go on for sixteen years still

producing dangerous weapons of which you already have more than needed? Russia needs time. That's why this polite talk of reducing.

America is in an embarrassing situation, because this is the time for America: if the war happens, then Russia will be destroyed. And perhaps with Russia, the whole world will be destroyed. Only America will be saved. And Ronald Reagan is ready to risk the whole world just to save America. Russia would like to have a little time. Once its protection is ready, then it won't be so nice. It has never been so nice. It is a sudden change. To say the truth hurts.

One of the woman's questions is that I am saying to people that they are my friends, that they need not worship me; that I am not their savior, I am only their friend. Now the woman again finds a contradiction: "Why are they wearing beads with my picture as a locket?"

A Christian wearing a cross has a motivation: greed. That cross is going to save him. I am not a savior. I am not giving any motivation. Having my picture around your neck is not worshipping me -- because you are not getting anything out of it. But what is the contradiction if people love somebody and want to be associated with the person? They love the person so much, and they have a certain reverence for the person -- which is totally different from worshipping.

Worshipping has greed in it that the person is going to give you something -- you are going to get something in return. Reverence has no motivation. It is just the highest quality of love. If somebody has a loving reverence, there is no problem. I have not asked them to wear the mala. I will not ask them not to wear it. Who am I to decide for them?

This is not a religion, this is not a church. This is simply a movement of love and meditation. In this love and meditation, if reverence grows, if you feel grateful, if you feel thankful, there is no harm. Just don't have any motivation.

I can show you the path. I cannot take you to the truth. You will have to go alone. And just to keep company, if you want to keep my picture with you, I have no objection. I don't see any contradiction.

But the woman seems to be determined to see contradictions. She is knowledgeable; she has already concluded. Your question is not a question. A question should be open. You should not conclude. You can ask the question, but you have to be ready to hear the truth. It may hurt you -- that is one of the problems. People like to listen to preachers. I am not a preacher. I say things to you which may disturb you. You may feel hurt -- and for strange reasons!

I received a letter from the president of the American fascist association that I should not speak against Adolf Hitler. I have received thousands of letters: I should not speak against Krishna, I should not speak against Mahatma Gandhi... but I have never received anything like this. This was strange and very exciting. The president of the American fascist association says, "You, being a religious man, must know that Adolf Hitler was the reincarnation of the Old Testament prophet Elijah. So our religious feelings are hurt when you speak against him." Now, even to speak against Adolf Hitler is difficult! Religious feelings are hurt! This world seems to be strange, full of mad people. Adolf Hitler is the reincarnation of the prophet Elijah...! You

cannot prevent them, because there is no guarantee or evidence. What is the proof? Except his own word, there is no proof. Any madman can declare himself anything he likes.

Krishna declares himself to be the perfect incarnation of God. And all that he does is to persuade Arjuna to go into a great war that has broken the backbone of this country, and we have not again been able to stand up for five thousand years. This man is responsible for two thousand years of slavery in this country, for the poverty of this country, for the backwardness of this country; otherwise, this country was at the highest peak of its glory. But the war was so destructive that it simply damaged the whole genius, the whole intelligence of the land.

And what was he saying to Arjuna? He was saying, "It is God's will that you should fight." If I had been in Arjuna's place I would have said, "Let me listen to God's will. It is strange that he should speak through you. Why can't he speak directly to me? Because I am going to fight, he should speak directly to me. And what I am hearing is that this war is absolutely futile. It is simply destructive to the country, to its riches, to its people, and I don't want to take part in it. That's what I am hearing. I am hearing that I should retire from this war so that there is no need for this destruction to happen."

That's what Arjuna was trying to say. But he was saying it on his own behalf and Krishna brought God in: "It is God's will."

The moment God is brought in, the believing mind surrenders.

It is a strange trick, a great cunning strategy, to tell people this is God's will. Then naturally they cannot doubt it, because doubt is sin. You have to do it. Arjuna had to fight a war which destroyed the whole country and its whole destiny and future.

All these so-called prophets, incarnations, saviors, messiahs -- they are representing God. I am not representing any God. I am simply speaking to you as a man to a man, as one human being to another human being. Worshipping me is not going to help you. What is going to help you is meditation, is your own search for truth. I cannot give you the guarantee that just believing in me is enough; that you need not do anything else -- your paradise is guaranteed...! I cannot promise anything.
It is in your hands to have your paradise right now. Why wait for death? Only fools wait. Those who are intelligent start living right now, in this moment. Don't listen to knowledgeable people. They are just parrots.

I have heard that one woman was purchasing a parrot.... She liked one parrot very much, but the owner of the shop said, "Please don't purchase that parrot, there are many others. That parrot comes from a wrong place. Sometimes he uses dirty words, he has been in wrong associations. It is better you don't take it, because you have children, you have a husband, and sometimes you may have guests. This parrot is a rascal. He looks so silent right now, so saintly, but the moment he finds an opportunity he may say something and disturb you."

But she said, "If he is so clever and so cunning, I am interested. I like the parrot and we will teach him."
She was so insistent, she took the parrot. She wanted to give a surprise to her husband, so she hid it with a curtain. And as her husband, Mulla Nasruddin, came in, she pulled off the curtain and the parrot said, "Hi, Mulla Nasruddin. Every day a new girl! Where have you found this woman?"
Now... you cannot rely on parrots! The poor woman wanted to give a surprise to Mulla Nasruddin. She herself got a surprise! The parrot had come from a prostitute's house where Mulla Nasruddin used to visit, so they were old acquaintances.

All your pundits, your rabbis, your bishops are nothing but parrots repeating words which they don't understand, which they have not experienced. Whenever somebody starts giving you advice, stop him. Just out of courtesy don't listen, because the man must be stupid. You have not asked for the advice and he is giving it to you.
It was a rule of Gautam Buddha that he would not answer a question unless the person asked three times. It was strange. Many times people asked, "Why three times?" Buddha said, "I want to be certain that you are really interested, that you really want the answer, that you are going to listen. Unless I hear you three times, I am not going to answer."
That will always be the attitude of the wise man. He will answer you, but only when you are thirsty for it. If you are not thirsty, if your being is not a question mark, he will remain silent. I receive many questions every day. Unless I feel some question is really coming from the heart, that the

person means it and he will miss if he does not get the answer, then only will I choose it. Otherwise I go on resisting.
It is not enough that you have asked, that I have to answer it. Unless I feel the intensity, a burning quest behind it, I am not going to answer, because I am not a preacher. I speak only for those who are ready to go on a pilgrimage towards the ultimate truth.

Question 2
BELOVED MASTER,
BUDDHA TOLD HIS DISCIPLES THAT HE WOULD COME BACK TO THIS EARTH. TWENTY-FIVE CENTURIES HAVE PASSED, BUT HE HAS NOT YET COME BACK. IT SEEMS HIS DISCIPLES ARE STILL EXPECTING HIM. WILL YOU DO THE SAME THING TO US?

I cannot do that. I cannot promise you anything, particularly about the future. I can do everything for you in the present, but to promise you about the future is dangerous.
Gautam Buddha has said that he will be coming after twenty-five centuries exactly. His time has already passed. He should be here by now. He is not, and he is not going to come for the simple reason that once a person becomes enlightened he cannot come back. To come back into the womb of a mother one needs desires, and to become enlightened is to become desireless. You don't have any desire, and without the seeds of desire you cannot be reborn.

If Buddha was really enlightened he could not come back. If he were to come back, then he was not enlightened. The unenlightened person goes on coming back. Here he dies, and immediately he enters into another womb.

Krishna has promised that he will come whenever there is a need, whenever religion declines, whenever people are evil and good has lost its value: "Whenever darkness starts winning over light, I will come again and again." But when he himself was alive, he did not help in any way to make the world more religious, more virtuous, better, more human... no. And since then humanity has been going downwards every day. What more does he want? It is time enough.

If he was enlightened he cannot come back. If he was not enlightened, he must have come back again and again. He can just remember. And if he was enlightened -- which is suspicious... Now if it hurts you I cannot help it! An enlightened person will not lead people to war. His whole effort will be peace. His whole effort will be transforming people, rather than creating a situation or helping to make a situation in which people are destroyed. His promise stands there, and it will always stand empty, unfulfilled. Jesus has also promised that he will be coming back. This seems to be some old trick to befool people, to deceive people. Whatever you can do, do it right now. Why should you talk about the future? You will not be available again, so people cannot inquire, "What happened to the promise?" What did Jesus do while he was here?

It is absolutely surprising that Christians go on talking about his miracles -- that he walked on water, that he healed people just by touching, that he raised a man called

Lazarus back to life who had been dead for four days. Just think, if somebody does this kind of thing, he will be mentioned by every newspaper, by every radio station, by every television. But not a single source, except the Bible, even mentions his name. No Jewish scripture -- and he was a Jew! He was not a Christian, remember it. He never knew that he was going to be the founder of a Christian religion. He was born a Jew, he remained a Jew, he died as a Jew. No Jewish scripture, no Jewish book, no record anywhere -- even of his name. Can you believe that a man who walks on water, a man who feeds thousands of people out of two loaves of bread, a man who turns water into wine, a man who raises dead people to life... will not be remembered by his contemporaries? Do you think his contemporaries will crucify such a man? I think it was enough proof that the man was not talking nonsense; he is really the "only son of God"!

If he had done all these miracles, Jews would have been proud of him. He was a Jew. They would have accepted him as one of their greatest prophets. But they did not accept him at all, they crucified him.

All these miracles are inventions of the Christians. They are not real facts. And nature never changes itself -- nobody walks on water, and nobody can raise a dead man back to life.

But Christians go on insisting on these things for the simple reason that if these things are fictitious then there is nothing in Jesus which is significant. So all these invented, fictitious miracles are the reason Christians go on believing in Jesus Christ. They don't believe in Jesus, they believe in

the miracles. And if the miracles are proved wrong, then naturally all their faith will disappear.
When I call Christianity a third-rate religion, this is my reason: it depends on third-rate things. Buddha has never walked on water, Mahavira has never walked on water, Lao Tzu has never raised any dead man back to life... If they are remembered, they are remembered for some essential qualities of life: their compassion, their love, their silence, their attainment, their fulfillment, their enlightenment. They have not performed any miracles. There is no reason to remember Gautam Buddha at all. But all the contemporary sources remember him -- not only Buddhist scriptures, but Hindu scriptures, Jaina scriptures. All contemporary sources -- for or against, but they remember him. The man has left a tremendous impact on the interior being of man. Although he has not done anything on the outside, he has touched millions of hearts so deeply. But Christianity depends on stupid things.
There is a parable....

A man came to Ramakrishna -- and it was just in the past century, not very long ago -- and challenged him: "If you are really a saint, come with me. Let us walk on the water." Ramakrishna used to live by the side of the Ganges, in Dakshineshwar. He was sitting under a tree. He laughed and he said, "Just sit down first. You must be tired. You have been walking for miles. Later on we can walk on water. First you sit down." And Ramakrishna asked him, "I would like to know how long it took you to learn the art of walking on water?"
The man said, "Thirty-six years."

Ramakrishna said, "My God! When I want to go to the other side it takes only two paisa. You have learned an art worth two paisa in thirty six years! You must be an idiot!"

Ramakrishna could walk on water, but he has made it clear to the man that even if you walk on water, so what? It has nothing spiritual in it. And do you think walking on water is something spiritual? Turning water into wine is something spiritual? That is really criminal! It is against the law; nobody should do it.

But the whole of Christianity is based on such stupid ideas, and ideas which are absolutely absurd. For example, that Jesus is born out of a virgin girl. Now, no virgin girl can give birth, so they had to make the story that part of God -- the Christian God -- is the Holy Ghost. It was the Holy Ghost's adultery...!

I cannot think that God can do such a thing as to make a virgin girl pregnant. Such a God should be in prison. But rather than condemning him, he is being worshipped. And the people who are worshipping have no arguments to save their God, their only begotten son of God. They don't want to even change a single thing, although they know that it is impossible, scientifically impossible -- a virgin girl becoming pregnant... and giving birth to a child...! It has never happened, either before Christ or after Christ.

But Christians are not ready to drop such unnatural ideas. On the contrary, they insist that this makes Jesus a special prophet, gives him a specialty which no other prophet can claim. It can befool mediocre people -- it has nothing to do with spirituality. And then promising... Promising seems to

be very political, just like every politician goes on promising people and never delivers any goods.
All your so-called religious leaders have been promising -- after your death, after two hundred or two thousand years they will be coming back. And none of them has shown up. It is enough proof that those people were lying. But you go on waiting for them. You are simply wasting your time, your life. I cannot do that.
I cannot promise you anything.
I trust in the moment, in the present.
For me there is no tomorrow.
For me there is no future.
And I want you to understand that existence is always now and here. If you want to live it authentically, intensely, then be now and here. Use this moment to its totality. Squeeze the whole juice out of it. Don't wait for the next moment, because who knows about the next moment. And you are waiting for centuries, for thousands of years. This is simply wasting the great opportunity that existence has given to you.
Life is a school. You have to learn something. Don't postpone it till tomorrow -- tomorrow may never come. Use this moment to learn. And the only thing life wants you to learn is to know yourself, to be yourself. Then whatever comes, you will be joyful. Whatever happens, you will find ecstasy in it. Don't think in terms of the future; the future is nonexistential. Only the present is.
My whole approach is rooted in the present. Hence I don't have anything to promise you. You have to learn to live now, this very moment, as totally, as intensely as possible.

Burn your life torch from both the ends together. That very intensity will make you afire, aflame. And to be aflame with the intensity of life is to know what godliness is, is to know what religion is, is to know all that spirituality has in it, the whole mystery. There is nothing more to it.

Question 3
BELOVED MASTER,
SIGMUND FREUD HAS EXPLAINED SELF-DECEPTION BY POSTULATING SEPARATE PARTS OF THE PSYCHE, EACH PART AUTONOMOUS AND CAPABLE OF PURSUING DIFFERENT GOALS, AND EACH PART UNKNOWN TO THE OTHER BECAUSE THEY FUNCTION ACCORDING TO DIFFERENT PRINCIPLES: ONE ACCORDING TO RATIONALITY, AND ONE NON-VERBAL. I ALSO FEEL THIS INNER SCHISM. IS SOMETHING LIKE THIS RESPONSIBLE FOR MY UNAWARENESS?

Sigmund Freud is as unaware as you are. And one should ask first if the mind has two separate divisions which know nothing of each other: one functions verbally, linguistically, rationally; one non-verbally, non-linguistically, non-logically.
The first thing to remember to ask Sigmund Freud is, how does he come to know? Who is this third one who knows that there are two divisions? There must be a third one, a witness, because there is no connection between the two. The two are not in communication, they function separately. Then how does Sigmund Freud come to know that there are two separate divisions of the mind?

He does not know anything of awareness -- he never mentions it. He knows nothing of witnessing -- he never mentions it. Unknowingly, he is using awareness. He is not aware that he is aware of a division, because a third principle is absolutely needed to be aware of the two. Otherwise, how can you know about the two?

And if Sigmund Freud can know, it simply proves that in some unconscious way he has become a witness. From a distance he has watched the division of the mind. That's where the Western psychology is missing -- it has come very close to the witness.

This is absolutely right. What he is saying is absolutely right. Mind is divided in two hemispheres, and they know nothing of each other. But to know it, the only way is that there must be a watcher behind and above and beyond who can see both functioning, separately, without any inter-communication. Not knowing, he has experienced a moment of meditation.

Western psychology is still not aware of meditation. I feel sometimes very surprised when I come across such statements, and that nobody asked these people, "How have you come to know?" -- which is a simple question. If they say that one part of the mind has come to know the other part, there is communication. That, they cannot say. They have closed that door themselves.

One is verbal, one is non-verbal. There is no question of any communication. They function separately. Once they have recognized that there is a third principle of awareness, which is not mind but which is your consciousness, to accept the third principle is to know the infinite, is to know the absolute.

This division of the mind has been known in the East for thousands of years. In fact, you will be surprised that the Eastern understanding is not of two divisions but of four divisions. The mind is split into four divisions. It is almost like a cross. The left side and the right side is one division, then the front mind and the back mind is another division. So there are four parts. Western psychology has only come to understand the front two parts. What Sigmund Freud is talking about is the two front parts. One is non-verbal, one is verbal.

But there is another division between the front of the mind and the back of the mind. The front of the mind is active, and the back of the mind is absolutely inactive. There is also a clear-cut division. There is no communication between them; hence, physiologists particularly have become aware of this second division, because the back of the mind does not function at all -- and nature never produces anything which is of no use. The back of the mind must have some
use, otherwise why does nature go on producing it?

All the centers in the back part are inactive. But for centuries the meditators in the East have known that both the divisions are valid. Mind is divided into four parts, and just as the verbal mind uses language, reason, logic, the non-verbal mind is irrational, has no idea of any language. And between them there is no communication. These are both active -- the rational and the non-rational. But the back of the mind, the two parts behind these two front parts, is completely inactive.

The meditators have come to see that the inactive part is also needed, because that is where you rest, otherwise you

would go mad. The front of your mind works, acts, dreams, thinks; the back of the mind simply rests, in deep tranquility. That is the basis of your sanity, otherwise the front of the mind will lead you immediately into madness. The back of the mind is absolutely dark and silent. It is deep and very mysterious, but it is where your roots are. Just like the trees have their roots in the darkness of the earth, the front of the mind has its roots in the back part of the mind. There is no communication, but the back is continuously tranquilizing, helping the active mind to remain sane. It goes on giving you restful moments.

In the night, when you are dreaming, the front of your mind is working. There are moments when you are not dreaming, you feel fresh. In the eight hours of sleep when you are just asleep, then your back part of the mind has taken over. It is inactive. There is not even a dream. Those are the moments of deep sleep which rejuvenate you, and in the morning you feel fresh.

But in eight hours of sleep, you are dreaming for almost six hours. Only for two hours are you not dreaming -- that too, not continuously. Those two hours are spread over the eight hours -- sometimes fifteen minutes at a time -- but those two hours are absolutely necessary. If you lose those two hours you will go mad -- you have lost contact with your inactive mind.

To know about these four parts of the mind one needs something beyond the four -- and that is our consciousness, that is our awareness. It is not a thought, it is only a witness, a sakshin -- just a witness, just a mirror.

When the mirror reflects, it is not an action. The mirror does nothing; it simply reflects. To know this mirror is to know the whole mystery of existence.

Sigmund Freud lived an unconscious life. He was as full of anger as anybody else. He was as full of hate as anybody else. He was as ambitious as anybody else. You should read his life story. That will give you a glimpse of a man who finds a science of pyschoanalysis... a great discoverer, but who in his own life was an ordinary, very average, mediocre person, very possessive, and very much afraid of death. That is a strange thing.

A man of awareness first gets rid of the idea of death. That is the first thing that disappears from his mind, because there is no death. Once you taste awareness, you have tasted eternity. Now you know: the body will go, the mind will go; you will still remain. You have always been here, and you will always be here -- in the body or not in the body, but your being is eternal. Hence, the fear of death is the first thing to disappear. But about Sigmund Freud's life you will be surprised: he was more afraid of death than you are. Even the mention of the word `death', and he was so much afraid he would have a nervous breakdown -- even the word `death'!

He would be sitting on a chair, you would start talking about death, and just a moment later he would fall from his chair onto the ground in a coma! It happened three times in his life... and he would start foaming from the mouth. It would take half an hour to bring him back. So it became known to his disciples never to use the word `death' in front of him.

His closest disciple was Carl Gustav Jung. He was going to be his successor, but he was very interested in death. That is again the same thing from another angle. He was fascinated by death, so although it was prohibited to mention death in front of Freud, he mentioned it three times on different occasions. This was the reason for the split between Freud and Jung, and why Jung was thrown out of the Freudian school. He was going to be his successor. He was the most intelligent of his disciples. And he founded another school -- he was capable, but the reason he was expelled was that he was becoming a danger to the life of Sigmund Freud.

But it was a strange thing that a man of such intelligence -- the founder of a new science, psychoanalysis, so close to the spiritual being of man -- was so mediocre, so afraid that even ordinary people will think that this was strange. But it was not strange. Perhaps it was because of his understanding of the mind that he became aware of death. He was going to die -- it was absolutely certain, there was no question about it. And not knowing anything beyond the mind, he became so nervous, so alert in the mind that it made him very nervous about death -- because he was going to die, don't mention it! If anybody died -- "don't mention it to Freud." He would never pass by a graveyard, because the graves may have reminded him of death.

If the mystics who had meditated had heard about Sigmund Freud becoming the founder of psychoanalysis, they would have laughed. But my feeling is that he came very close... just a little push. If he had come in contact with a master, just a little push and he would have become aware of awareness, conscious of consciousness. And that is the

miracle, the only miracle that has any great significance, meaning, that has something of truth in it. From there the real journey begins, and then you can be on your own, there is no need for the master. Just at the opening of the door, perhaps you need a push.

You may have seen birds sometimes when they give birth.... The young one comes out of the egg, and the mother bird tries to teach the bird to fly. He flutters his wings, but does not leave the shelter... he is afraid. He can see the mother flying around the nest trying to persuade him not to be afraid: "You are my child, and just as I have wings, you have wings." Seeing the mother's wings, he also flutters his wings. This is synchronicity.

And sometimes it is needed that if the child does not get it by himself and take a jump into the air, the mother has to push him. It is out of compassion and love. Once he is pushed -- of course first he feels very much shocked at what his own mother is doing. He has never used his wings; it is natural to be afraid that he will fall and die. But just as he is thrown out of the nest, he hesitates for a moment. His use of the wings is a little haphazard, but soon he starts balancing.

He goes to the other tree, and he is immensely happy. He calls the mother to come! And he wants now to go farther, longer, higher. And now he flies with the mother: once he has known the wings, soon he will not need the mother. One day he will fly and will never come back to the nest. That is the greatest day in the life of the disciple and the master both!

Question 4

BELOVED MASTER,
MAY I ASK YOU, WHAT IS DARSHAN?

Just look at my finger!!!

Okay?

The Sword and the Lotus

Chapter #17
Chapter title: A device to find yourself
6 February 1986 pm in

Question 1
BELOVED MASTER,
WHY HAVE THERE BEEN NO WOMEN ENLIGHTENED MASTERS?

Man suffers from a great inferiority complex because he cannot give birth to children. It is one of the deepest unconscious inferiorities in man. He knows the woman is superior, because in life there can be nothing higher than giving birth to life.
Man's function, his participation in giving birth to life, is negligible. It is not more than a syringe injection. It can be done by a syringe -- he can be absolutely relieved of taking part in reproduction. He must have felt it from the very beginning. And the only way to overcome this inferiority complex was to reduce the woman in every possible way to

such an inferior position that man can forget his inferiority complex and start believing that he is superior.

All the societies of the world, all the cultures, all the religions in different ways have been doing the same: reducing the woman to a secondary category of humanity not equal to man -- so inferior that in China, for thousands of years, to kill your own wife was not even considered a crime. The husband was not punished, for the simple reason that the woman was understood to be only a possession like your furniture. If you want to kill your chair, it is not a crime. You can destroy all your furniture; it is your furniture. The law has nothing to do with it. The woman has been thought of as just part of the furniture. The husband is the owner.

In India, the woman has been taught for centuries that she is a dassi, a slave, and the man, her husband, a swami, a master -- an owner. She has not been allowed by any culture to be educated, to be financially independent, to move in the society as freely as man. Her house is the periphery; she should not get out of it. The house is almost an imprisonment.

How can you suppose a woman can be a spiritual master? For centuries she has not even been allowed to show her face in half of the world.

In India, the husband and wife cannot talk in the daytime in front of the elders of the family. They can only whisper in the darkness of the night. For hundreds of years many husbands have not been able to see their own wife's face, because in the daytime they cannot meet. In a joint family there is always some elder there. Only in the darkness of night.... And then too, in a joint family where fifty or sixty

people are living in one house like cattle, there is no possibility of communication, of discussing something philosophical, something religious.

Almost all the religions have denied women the possibility of entering into paradise from the body of a woman. She can be virtuous. Her husband is her god. She should serve the husband with total commitment and devotion. This is the only religion as far as the woman is concerned. This will bring her into the body of a man in her next life, and then the doors open. Then she can strive for spiritual heights. Then she can become an enlightened master.

There are religions which don't allow women to read the religious scriptures. There are religions which don't allow the women to enter in their temples.

She has been enslaved. She has been reduced into producing children, taking care of them her whole life. She has not to be respected as a human being. She is just a reproductive mechanism. Man has done everything wrong that can be done, everything inhuman that can be done.

In Hinduism, if the husband dies, the woman has to jump alive into his funeral pyre. She cannot live without a husband -- she was just a shadow. Now what is she going to do without a husband? Man has been so possessive, that not only when he is alive should his woman remain his, but he is afraid even after death. When he is no more, who knows? -- the woman may fall in love with someone else. He has taken every precaution. What works best is that she jumps into the fire with the dead body of her husband. It is not an easy job.

Just put your finger in the flame of a candle, and you will know what it means to throw your whole body alive into a

funeral pyre. But millions of women have done that -- have been forced to do that. If they had chosen not to do it, that was a sure sign that they had betrayed their husband. They were condemned for the rest of their lives. So rather than living a condemned life it was better to suffer a respectful death. But it was such an agony that the brahmin priest had to manage it in such a way that nobody else became aware of the agony the woman was going through.

Whenever a woman had to jump on a funeral pyre tons of ghee, purified butter, had to be poured over her and over the funeral pyre. This created great smoke, a cloud of smoke; nobody could see what was happening. And there were priests standing around the funeral pyre with long torches, burning. If the woman tried to escape -- because that is human and natural that she may start getting out of the funeral pyre -- they pushed her back into the funeral pyre, with those burning torches.

And then there was always a crowd of musicians playing as loudly as possible on musical instruments so that you could not hear the screams of the living woman that you were burning.

This was thought to be something spiritual. This is pure murder -- and a very crude and primitive murder. For millions of years it was a great spiritual thing, but it is strange that the man never did such a great spiritual thing. No man in the whole of history has ever jumped into the funeral pyre of his dead wife. No brahmin followed the rule that he has made for women.

If it is true, then is it not very strange why the man is not doing the same? No, for the man things are totally different -- a double standard of values. While the dead body of the

wife is burning, people are thinking about the man -- when he should get married again and to whom.
It was with difficulty that this ugly ritual of murdering people was stopped, although it still happens once in a while.
You have to understand that in the past, man has not behaved compassionately, lovingly, respectfully with women. His behavior has been very criminal.
In spite of all this, you have to know that there have been women who were great spiritual masters. In spite of no education, no possibility to read the scriptures, no possibility to enter into the shrines, into the temples, into the synagogues. All the religions were prohibiting it, even the best of religions like Buddhism -- even a man of the qualities of Gautam Buddha. Perhaps no other man has ever walked on the earth with such divine qualities.
H.G. Wells has written about Gautam Buddha that he was the most godless man, yet the most godly. But even this godly man was afraid to initiate women into sannyas. For almost half his life he denied to give thousands of women initiation into his commune. It seems to be very uncompassionate from a person like Buddha, whose whole preaching is compassion.
What was the fear? Why was he denying women? It was just a coincidence that the woman who had brought him up... because his own mother died immediately after giving birth to him. His mother's sister sacrificed her whole life. She remained unmarried, so that she could give her whole attention and love and care to Gautam Buddha.
Buddha never knew his own mother, he only knew this woman as his mother, who had proved more motherly than

any mother and who had sacrificed more than any mother could do. In her old age when she came to ask to be initiated, he could not refuse. Reluctantly he gave initiation to her. But the statement he gave afterwards is a condemnation of women. He said, "My religion was going to last five thousand years. Now that I have allowed women into my religion, it will last only five hundred years."

Just by giving initiation to women, your religion has shrunk from five thousand years to five hundred years? You have really a great religion! Who is so afraid of women? But the fear arises because all these religions have been sex repressive. They have been saying that sex is against spirituality.

Sex is a simple, natural phenomenon, and nature is not against spirituality. Anything that is against nature cannot be spiritual. Spirituality is the growth of the natural to its ultimate potential. But all the religions have been sex repressive, have been teaching celibacy -- which is absolutely impossible.... And I simply cannot conceive that in the whole world there are thousands of great surgeons, millions of medical doctors, physiologists, biologists and chemists who all know that celibacy is impossible, but none of them speaks the truth. It goes against the traditions -- against Christianity, against Hinduism, against Jainism, against Buddhism, against all the religions of the world. Millions of people know the truth, that there is no control of the mind over your biology. Do you have any control over your blood? It is only three hundred years ago that man came to know that blood circulates in the body continuously. For thousands of years it was believed that blood is a filling inside. There was no question of

circulation because you don't become aware of the circulation -- but it is circulating. We have only been aware of this after surgery became capable of understanding the inside of the human body.

Do you have any control over your digestion? Can you manage to eat something and transform it into blood? Do you know how your male sperms are created?

If you don't know anything about your biology, and even if you do know, there is no way to control it. Then it is a stupid teaching to tell people to be celibate. You are creating schizophrenia in those people's minds; you are cutting them into two parts. You are condemning their bodies and you are making them feel guilty each time they fail to fulfill your requirements -- and they will fail, because they have no power over nature.

If you eat food, if you breathe air, if you exercise, walk... the male sperms are going to be created, and you have only a very small space for them. They demand release because they are living creatures, and if you don't release them, they will find a way to be released by themselves.

But it is a strange phenomenon that for ten thousand years no thinker has been against celibacy, has not said the truth that it is criminal to teach such an unnatural thing.

This was the fear of Gautam Buddha.

And because his monks were celibate, when women were initiated there was a danger that the women and men would be close together. This very fear shows that he knew perfectly well that all these monks had only repressed sex. If the woman becomes available, all that repression will disappear.

That's why the religion that was going to last for five thousand years, was going to last only five hundred years. In fact it did not last even that much. You know it. Buddhism was born in India and completely disappeared from India -- totally -- so much so that even the temple which was raised as a memorial, where Buddha became enlightened... The priest was a brahmin, because there was not a single Buddhist left to be a priest in that temple. And still the priest is a brahmin.

The brahmin does not believe in Gautam Buddha. He does not believe in his teachings -- nor was Buddha in favor of Brahmanism and the teachings of the Hindus. Still, a strange thing: the statue of Buddha needed a priest, and no Buddhist was available in the whole of India. And brahmins are professionally priests, they can worship anything -- you just pay them! They don't care what you are telling them to worship. It has nothing to do with their own inner convictions, it is simply an expertise.

Jainism, another great religion, has denied women to enter into their liberation from the body of a woman. First they have to be born as a man. And it is strange that these same people are continuously saying that the soul, that the innermost consciousness, is neither male nor female.

If consciousness is neither male nor female, then what is the problem? Why can a woman not attain to liberation, to the ultimate truth from the body of a woman?

Consciousness is not a woman. The body never goes to liberation, so there is no problem. Neither is the man's body going to enter into the ultimate, nor is the woman's body going to enter into the ultimate. The bodies will be burned here on the funeral pyre!

Do you think consciousness is also male and female? None of these religions have the courage to say that, because that will be absolutely untrue. Still, they go on insisting that woman cannot attain. And do you know what the reason is? The reason is that the woman cannot control her monthly period. She has a visible symptom of sexuality -- she cannot be celibate.

But these people are absolutely blind that man cannot be celibate either, even though he does not have a periodical expression of his sexuality. He may have to release his sexuality more often -- not less, but more.

Even Mahatma Gandhi, at the age of seventy, was having nocturnal emissions... trying hard to be celibate. It looks so stupid. And he was feeling guilty that he had not been able to control his sex. But all the monks in the monasteries of Christians, Hindus, and Buddhists and Jainas -- none of them is celibate. And if anybody is celibate, he should come out to a medical institute and be examined.

I challenge it:

Nobody is a celibate; nobody can be.

The poor woman has suffered much because of her monthly period, because she cannot hide it. Perhaps now, if Mahavira the great Jaina prophet comes back, he will have to change his mind, because if a woman remains on the pill, the period stops. That means a woman is more capable of being celibate than a man -- and has more potential to become liberated than a man. All that she needs is just to continue on the pill.

The pill is the great revolution sexually, spiritually. There has never been anything which can be called a greater revolution. Now the woman can say to Mahavira and all

these people who have been preventing her, "The period has stopped completely. Your monks are not reliable, but the pill is reliable."

The pill functions biologically. This period was the problem, and all over the world it has been thought that particularly when a woman is in those four or five days of menstrual period she is dirty. She cannot be touched, she cannot be allowed to make food.

The more orthodox Hindus and Jainas kept the women in a dark room in the house so not even her shadow fell on anybody, because even her shadow is dirty. This was a very simple method to make the woman feel guilty and helpless. What could she do about it? And this is all nonsense. She is not dirty! She may have been dirty the remainder of the month. Inside she was thought to be pure, but when she was cleansing it out, then she was dirty. I don't understand the logic.

In spite of all this condemnation of the woman by all the religions, there have been great masters -- of course very few. There would have been an equal number of great masters from women if they had been allowed the freedom, the same opportunity. But in spite of all the barriers for their growth, I would like to give you a few names -- and man has been so cunning that he has even changed the names.

One of the tirthankaras of the Jainas -- they have twenty-four great masters -- one of them is a woman. But they have changed her name from a woman's to a man's name, so anybody reading about those twenty-four names will not detect that one of them is a woman. You go to a Jaina

temple, and you will find twenty-four statues. They are all of men. Strange... what happened to the one woman?
One woman, Mallibai, become a tirthankara. She must have been a woman of great and immense courage, because first she had to fight the whole of the orthodox monks, the whole of the man-made society. Secondly, in Jainism one can become ultimately liberated only when one renounces everything including clothes. That means unless one becomes naked and remains naked, one cannot attain to liberation. Mallibai must have been a tremendously courageous woman. She remained naked, and she proved to have all the qualities of a great master. In spite of all opposition she had such a charismatic personality that people had to accept her finally. But the moment she died they changed her name.
Unfortunately I was born into a Jaina family. In my childhood I thought always that all these twenty-four tirthankaras were male -- their names were male. Mallibai I never heard, I heard always Mallinath. Bai indicates a woman. Bai means sister. Nath means swami. They changed the name from Mallibai to Mallinath. And they never made the statue of a woman. It was only when I grew up and looked into the scriptures... I was so angry with my parents that I said, "You have been deceiving me."
I was angry at the priest of the Jaina temple and told him, "You have been deceiving the whole of humanity."
I was so angry. You will not believe -- I removed one of the statues from the temple, and I told them, "Unless you make a statue of a woman, that place has to remain empty to indicate to everybody what has happened -- and you will have to answer. And if you replace it with a male statue, I

am going to remove it. While I am here in this town that place either has to remain empty or you have to put a statue of a woman."

That place remained empty until I left the town. Later on I heard that the moment I went to the university they replaced it with another male statue.

You think these people are religious, spiritual -- who for centuries have been lying...? But this is not the case only with Jainism, it is the case with all religions. For example, Christianity accepts twelve apostles, but the day Jesus was crucified, all the apostles had escaped out of fear -- great males! Only three women who loved and respected Jesus... One was Jesus' mother, Mariam, one was a prostitute, Mary Magdalen, and another also was a woman, the sister of Martha -- her name was also Mary. So all three Marys, Mary, the mother of Jesus, Mary Magdalen, the prostitute, and Mary, the sister of Martha -- these three remained while all the twelve apostles escaped, fearing that if they were caught they would be crucified. Those three women proved more courageous.

And when Jesus' body was brought down from the cross, none of the apostles were present there. These three women brought the body down -- and Jesus had never been respectful to these women. Even to his own mother he had never been respectful.

There is an incident....

Jesus is preaching to a crowd and somebody says to him, "Your mother, Mary, is standing behind the crowd and she wants to meet you. She has not seen you for years."

And Jesus says, "Tell THAT WOMAN..." Not even mother -- "Tell that woman that nobody is my mother. I have my

father above in heaven; I am the only begotten son of God. I don't have any mother..."
"Tell that woman..." It is ugly, disgusting! And this man is thought to be the prince of peace. He is not even cultured. He does not even know how to behave.
But that woman was present at the crucifixion without any fear. Everybody knew that she was the mother of Jesus. She was the first to help the body, to bring it down from the cross.
Jesus never included in his apostles a single woman. Although these women, Mary Magdalen; Mary, sister of Martha; his own mother -- they were far more close to him and they were far more understanding of his teachings. They were all better in every way than those twelve fools who had become apostles -- they were all uneducated fishermen, woodcutters, farmers. Jesus himself was a son of a carpenter.
Mary Magdalen was far more cultured -- she was one of the most beautiful women in Judea. She was a prostitute who stopped her profession the moment she became interested in Jesus. But because she was a woman she could not be included in the apostles.
In the Christian holy trinity you can see the strangeness: God is the father; Jesus is the son. One wants to ask, "Where is the mother?" No, there is no mother. That would have been a good, simple family -- a family who believes in birth control, very contemporary.
But there is no woman. Just to avoid a woman in the trinity -- because to give that much height to a woman no man can tolerate -- they have replaced the woman with a strange figure, the Holy Ghost. Nobody knows who this guy is,

what is his purpose, and why he is needed in the trinity. He is a strange fellow. Nobody knows whether he is a man or a woman -- or neither! Most probably he belongs to a third sex... just a ghost? I have never heard that ghosts have sex! He belongs to the third sex.

But a woman has not been accepted in the highest trinity just because man is so much against it. Although in the whole of history, just as I have said, Mallibai proved that Jainism is wrong. A woman can attain to perfection in the body of a woman because it is not the body which attains perfection, it is awareness, and awareness has nothing to do with the body.

A blind man can attain, a dumb man can attain, a man who has lost both his legs can attain, a man who cannot hear, is deaf, can attain... then what is the problem? Why cannot a woman attain?

Mallibai is not only an exception, she has really destroyed the whole doctrine of Jainism and proved that this doctrine is male chauvinistic, and that women should assert themselves.

In Kashmir there was another woman -- her name was Lalla. She also lived naked her whole life, and she is thought to have been one of the most beautiful women. Kashmir produces very beautiful people, some of the most beautiful people in the world. And in Kashmir, because now it is ninety percent Mohammedan, it is said that Kashmir knows only two persons to worship: one is Allah and the other is Lalla.

Lalla was not a Mohammedan, but she impressed the Mohammedans, who won't even allow their women to

remove the curtain that they continue wearing on their face -- the mask. You can see only the Mohammedan woman's eyes, nothing else. Every Mohammedan woman looks beautiful.

I have heard that when Mulla Nasruddin got married... This is a ritual -- that the woman in Mohammedan families first asks her husband when she enters the husband's house for the first time after marriage: "Before whom can I remove my veil?" It depends on the husband. He can say, "These are the people before whom you can reveal your face, otherwise you have to keep your face veiled."
Mulla said, "I have not seen your face myself. First reveal to me, and then only can I decide." He was a man of intelligence. The woman removed her veil; Mulla closed his eyes and he said, "Except me, you can open your veil to anybody. Just forgive me!" He had never seen such an ugly woman!
You cannot look before marriage, you can only see the eyes, and through the eyes it is very difficult to decide. Mohammedans don't allow even the faces of their women to be seen, but they worship Lalla equal to Allah. The woman must have impressed the whole of Kashmir tremendously. I have traveled all over Kashmir and I have heard it repeated again and again that Kashmir knows only two names: Allah and Lalla.
She was a great master with a great following. And she had one great quality that I appreciate: she never belonged to any organized religion, she was an independent master. Still, people from other religions worshipped her, had to worship her.

In Arabia there has been a woman, a Sufi mystic, Rabiya al-Adabiya....

Mohammedanism is not a great religion, but it is the second greatest religion as far as numbers are concerned. As far as quality is concerned, it is the last of all. But it is a strange thing, that a few religions have produced a small rebellious section which has risen to the highest peaks of spirituality. Mohammedanism is a very earthbound, ordinary religion. Just in name only is it religion. But it has created an offshoot which has reached to the highest peak of spirituality -- and that is Sufism.

Sufis are one of the best products of all the religions. There is no comparison. And in Sufism there is no one compared with Rabiya al-Adabiya. She is at the very top. One of the great Sufis was Hassan. He was a very respected saint.

I am reminded of one incident....

Just to make it clear to you, Rabiya is far above even the great masters.

Hassan is a great master, has a following of thousands. He was staying at Rabiya's house, and as usual, in the morning he wanted to read the holy Koran. But he had not his own copy with him so he asked Rabiya for her copy. Rabiya gave him her copy. As he opened it he was surprised that in many places Rabiya had edited it -- which is very much against Islam. The Koran is the last message of God, and Mohammed is his final messenger. Now there is not going to come any other message. Nobody can edit the Koran; nobody can change anything. And Rabiya had even crossed out a few words, dropped a few paragraphs -- she had simply cut them out...!

Hassan said, "Rabiya, somebody has destroyed your Koran."
Rabiya said, "Why should somebody destroy my Koran? All that has been done is done by me. I had to do it. For example, just look at the page you are at." There was a sentence that said, "When you come across the Devil, hate him..." Rabiya had cut out this one word, "hate him," and had written "love him."
Hassan said, "But Rabiya, this is God's message; you can't change it."
She said, "It doesn't matter whose message it is, it is against my experience. Since I became aware of myself, there is only love left. Even if the Devil comes in front of me, I cannot do anything but love him. And this is my copy of the Koran! It reflects me. It has to be according to me and my experience. Hatred has completely disappeared from me, so I am helpless. I cannot follow this sentence.
"Even if God comes to tell me, I am going to argue against it, because this is not my experience. And I can say with authority that there comes a moment when you are pure love. Then whoever comes in front of you, you simply can look with love. You can share your love, you can radiate your love. It does not matter who the person is, whether it is God or the Devil. Even if you are sitting alone, a man of realization radiates love, although there is nobody to receive it. It is simply the nature of enlightenment."
Hassan had to agree. He said, "I had never thought in that way."

On another occasion, another great Sufi mystic, Junnaid, was praying in front of a mosque. He always used to pray

outside the mosque where people leave their shoes, because he used to say, "I am not yet so pure as to come in to meet God. The day I am ready he will call me and I will come in."

He was praying there and Rabiya was just passing by. She stood and heard what Junnaid was saying. Junnaid had his eyes closed and he was saying, "My God, open the doors and call me in. How long have I to wait?"

Rabiya went behind him, shook him holding his collar -- and this must not be done; it is against Mohammedanism. When somebody is praying, you should not disturb him. Rabiya shook the man in the middle of his prayer, and he had to open his eyes. She said, "You seem to be absolutely stupid. The doors are always open and he has always been calling. You are deaf! And you are blind! If I hear again, `My God, open the doors!' I will hit your head because the doors are always open. God's doors are never closed, and he does not wait for a certain moment to call you. His call is a standing call -- he is always calling you. Don't be stupid, and stop all this nonsense. If you want to go in, go in. If you don't want to go in, remain out. But this prayer I will not allow."

This woman must have been courageous -- and Junnaid, a master of thousands of people, a master of masters. Al-Hillaj Mansoor, who became a very famous mystic, was his disciple. But Rabiya was certainly right, and Junnaid had to touch her feet and thank her, saying, "You are right. I am blind. Perhaps the doors are always open. I am deaf. Perhaps he is always calling. I will not make such a prayer again. You forgive me, Rabiya."

There have been just a few more women around the world. They can be counted on the fingers. I have given you these three examples, but they are enough to prove that there is no intrinsic incapacity in being a woman that prevents you from rising to the status of being a master.

But the woman needs to assert her equality in every other field too. She has to assert herself in education, in finance, in service, in jobs. Everywhere she has to stand by the side of man and assert her equality and her qualities, talents, her genius.

Remembering one thing: she has not to imitate man -- which is what is happening in the women's liberation movement. That is again a wrong step. It happens always: one starts moving from one extreme to another. Man has repressed woman so much, that the woman can start imitating the man. In that way she will never become equal to man, because a carbon copy is a carbon copy; it can never be the original.

So I don't want you to become like a man. You have to be a woman. You have to keep your uniqueness, you have to keep your differences -- and yet, you have to assert your independence, your freedom in every field. Only then will it be possible for you to declare your freedom in the spiritual field too, because alone the spiritual field is not possible. It depends on many other factors.

In all the other factors the woman has to be expressive. You have to be artists, you have to be poets, you have to be painters, you have to be sculptors, you have to be musicians, you have to be dancers. You have to assert yourself in all the dimensions, wherever your talent and

your genius lead you. Don't imitate man. Remain grounded in your womanhood.

Your differences with man are your attraction, your beauty. Your differences with man are a necessary tension, otherwise life will become flat. A woman has to be a woman. A man has to be a man. The farther they are from each other, the greater will be the attraction between them. They are polar opposites, and that is the reason for their love and their fights.

But the women's liberation movement is creating a very stupid ideology around the world: just imitate men. Because they are smoking cigarettes, you smoke cigarettes. Don't be ugly. If they are stupid, you need not be stupid to be equal!

The woman's liberation movement has gone towards insanity. Now they are teaching that women should not love men, that women should love each other. They are teaching lesbianism. This is sheer insanity, the same kind of insanity that all the religions have been teaching in the past -- that men should be monks. And monks naturally become homosexuals; there is no other way.

Lesbianism is an ugly phenomenon, as is homosexuality -- perversion. This is not the way to prove your mettle. You have to prove your womanhood, your separateness, your differences, your seeing things in a different way to man. You have to preserve those qualities. Those qualities are your treasures. Yet you have to demand equal opportunity to be expressive, to do whatever you want to do. It has to happen in all the spheres of life. Only then can you hope to have the opportunity of becoming spiritually free,

independent, even to the extent that you can attain to masterhood.
It is possible. It has happened before, and there is no natural hindrance. All hindrances are created by men. The people who love me, who understand me, should start dropping those hindrances. That will be your great work of compensation. What your ancestors have done to women, you have to undo. Then men and women can live in a friendship. There is no need for man to be the master and woman the slave. They are equal. But for thousands of years you have been taught that you are not equal.

The ancient biblical story is that God created Adam. The word `adam' means mud; he created Adam from mud. The word `human' also means humus, mud. God created man out of mud.
It is strange that even your God -- it is created by man; God is created by man -- makes a difference. He does not create Eve with the mud -- as if mud is such a costly thing! He does not want to give equality. From the very beginning he sows the seeds of inequality. He creates Eve from a rib of Adam. He performs the first surgery in the whole history of man. While Adam is asleep, he takes out one of his ribs, and out of the rib he creates the woman, the first woman, Eve.

I have heard that when Adam and Eve lived in the Garden of Eden, before they were expelled, every night when Adam came home and went to sleep, Eve would count his ribs. She was always afraid that God may have created

another woman -- hiding somewhere... otherwise, why was he late?

But I cannot conceive the complexity. God could have created both from the same humus, from the same mud. But he only created the woman out of a rib. Naturally, the man thinks himself to be the master, and the woman is only a rib.
We have to drop all these nonsensical stories which have become very deeply ingrained in the mind if we want to create a new humanity, if we want to create a new kind of relationship. The woman does not need to be like the man, nor does the man need to be like the woman. Both have been trying this -- otherwise what is the reason for the man to go on shaving his beard and mustache?

I was a student in the university....
I wanted a scholarship badly, because my family told me, "If you go to study philosophy, then we are not going to finance you. We are in financial difficulty and you are learning philosophy! If you go to engineering, if you become a doctor, that is understandable, we will try to help in every possible way. Even if we have to borrow money, we will borrow money, but not for philosophy."
So I said, "You need not worry about it. I will manage."
I went directly to the vice-chancellor and I told him, "This is the situation; my parents say they cannot help me if I go into philosophy, and I don't want to study anything else because my whole life is going to be fighting philosophy. I have to understand it! So where is the form for a scholarship?"

The man was taken aback. He said, "Cool down. You just sit! You seem to be very hot tempered." He said, "Can I inquire one thing: why are you growing your beard?" -- it had just started growing.
I said, "You are not in the right situation. You should not ask me. I am not growing it -- it is growing itself. I can ask you why you have been shaving your beard -- because that is what you are doing. It is not happening by itself."
The man looked here and there and said, "That's right. This is the form. You take the scholarship. I will think it over."
I said, "I will come every day until I get the answer. Either you find the answer why you are shaving your beard, your mustache..."
He could not find the answer. Then I told him, "I know the answer. You may not be aware, you may be simply imitating other men, but the basic thing is that man thinks that the woman looks beautiful -- but he forgets that it is beauty to his eyes. He thinks because the woman looks beautiful to him, he should also shave his beard and mustache and then he will look beautiful to the woman too. He is wrong! The woman simply says nothing -- that is another matter -- but no woman likes a man with a shaved beard and mustache, because it looks just like another woman."

Question 2
MY BELOVED FRIEND, I LOVE YOU.
AND NOW THE NEXT KOAN IS COMING UP: WHY ARE YOU HERE? WHY AM I HERE?

It is a beautiful question. I will just answer with a small story....

Mulla Nasruddin was returning from a village to his house. He was passing by the side of a graveyard, when he saw -- it was evening, but it was still a little light -- just in front of him a few people on horses with swords. A great crowd was following them, with great torches burning in their hands. He became very much afraid. He had heard that there are people who invade small villages, burn their houses, kill the men, rob their treasures and rape their women. It seemed like these were the people.

It is maybe dangerous even to pass them. There was a wall dividing the road and the graveyard. He jumped the wall to find a place to hide. There was one grave open. It had been made ready because somebody had died, and the message had come that the body would soon be brought, so the gravediggers had made it ready. He simply lay down in it, pretending to be dead.

Those people who were on the horses were nothing but a marriage party. They were going to the other village, and it was the custom of their tribe that the bridegroom sits on a horse with a naked sword in his hand, and a few of his friends, close friends, were also on horses. And the whole marriage procession, a big crowd, was following with torches because the night was coming on.

They saw this man just like a shadow, jumping inside the graveyard. And they wondered, "It seems to be some kind of thief. Something is strange." So they opened the gate of the graveyard and they all went in.

The Mulla heard them coming. He closed his eyes. He tried to stop his breathing. And they were all standing around

with torches looking at him. They could not believe it: this man has just come in and suddenly is dead!
But how long could Mulla remain without breathing? And when he heard their laughter... and then somebody said, "We should not waste our time. He seems to be some kind of idiot. The people in the other village will be waiting, and we will have to get there soon; it is a marriage procession."
The moment he heard it was a marriage procession, he immediately opened his eyes. Somebody in the crowd said, "That man is not dead."
He sat up. Somebody asked, "What is the matter? What are you doing here? Why are you here?"
Mulla Nasruddin said, "That is exactly the question I was going to ask: What are you doing here? Why are you here? But now there is no need to ask anything or answer anything. I know I am here because of you, and you are here because of me."

Question 3
BELOVED MASTER,
WHY IS IT THAT SINCERE, GENTLE AND KINDHEARTED MEN ARE SUFFERING AND NEGLECTED? WHY IS IT THAT THE CUNNING, THE CHEAP AND THE EVIL ARE FLOURISHING AND RESPECTABLE? IS IT THE RESULT OF THEIR PAST LIFE KARMA, PRARABDHA?

There is no need to believe in prarabdha, in fate. There is no need to believe that people are suffering because of their past evil acts, karma. The reality is that the good people, the nice people, the virtuous people are bound to suffer.

You cannot have everything in life. If you have goodness, enjoy it; if you have virtue, enjoy it; if you have a niceness, enjoy it.

Why should you be jealous of the cunning people becoming prime ministers, of the evil people becoming rich? The evil people are bound to win in the race with the good people if the race is for money, if the race is for power, prestige, respectability. But if the race is for inner silence, peace, calm, coolness, silence, meditation, godliness, then the evil people will not get anything, anywhere. I don't see any problem at all. If you had asked this to anybody else, he would have explained it through past lives because there seems to be no other way for the logicians, for the theologians.

They have been telling you that good people should not suffer, that evil people should suffer. But in life you see just the opposite happening: good people are suffering; evil people are on the top, enjoying. Naturally, the theologian has to create a fiction of past life, of faith, of prarabdha, of karma -- all bogus and fictitious things. The reality is very simple: goodness has nothing to do with earning money. Goodness earns something more valuable, it earns peace of mind.

The virtuous person need not be worried about mundane things. He may not have a palace, but he will live more blissfully in his hut than a king lives in his palace. The virtuous will not be able to manage a palace, but he will be able to manage blissfulness. The cunning will manage to reach to the palace, but he will lose all peace of mind, he will lose all contact with himself.

So it is very simple to me. If you want the inner world and inner riches, be good, be virtuous, be nice, and don't be jealous of those poor people who are simply cunning and earning money, who are doing every kind of criminal act and reaching to high posts and respectability. Do you want to have both? Do you want money and also meditation? You are asking too much. Something has to be left for the cunning too! He is making a lot of effort. And he is suffering so much inside. You may be suffering on the outside, he is suffering inside -- and that is a bigger suffering than you know of.

So I don't see that life needs to be explained by fictions. Life is a simple mathematics. You get what you deserve. Just don't ask anything which is not related to your qualities, and then there is no problem. Then you will not see it the way you are seeing it -- that the virtuous are suffering. No. No virtuous person is suffering.

Every virtuous person is enjoying every moment blissfully. And if he is suffering, then he is not virtuous, he is simply a coward. Basically he is cunning, but he is not courageous. He wants the same things that the cunning man has, but he is not courageous enough to be cunning, nor is he clever enough to be cunning. Cunningness is an art.

The cunning should have what they can manage. The evil ones should have what they can manage. But the good ones don't have to be jealous, because they have the real treasures of the innermost being. They should be compassionate. They should see those poor, cunning politicians, the super-rich -- they should see their inner poverty, their inner darkness, their inner hell, and they should be compassionate, not competitive!

Question 4
BELOVED MASTER,
BUDDHIST SCRIPTURES TALK ABOUT THE NATURE OF REALITY AS EMPTINESS. SOMETIMES IT FEELS THAT IT WOULD BE SUCH A RELIEF TO BE EMPTY RATHER THAN SO FULL AND HEAVY. PLEASE TALK ABOUT EMPTINESS.

The Buddhist scriptures talk about shunyata, which is translated as emptiness. But the English word `emptiness' has not the quality of the word `shunyata'. The word `shunyata' has no equivalent in English, so I will have to give you a few examples so you can understand that it is a very strange word.
For example, this hall is full of people, furniture, lights. And if I say remove everything from here: the people go out, the furniture goes out, the lights go out -- everything that can be removed from here is removed -- you will say, now the hall is empty. But it is a half statement. You should say that the hall is empty of people, empty of furniture, empty of all other things, but now it is full of space. Before, it was full of people and empty of space. Now the people have gone out, the space is there, the spaciousness.
So shunyata means emptiness with fullness of space. Then it will be correct to translate it as emptiness. It is not just empty. The word `empty' is negative, and the word `shunyata' is not negative. It simply says that you will be empty of anger, you will be empty of jealousy, you will be empty of mind, you will be empty of ego -- you will be empty of the whole furniture of your being. Except your

consciousness, everything in you will be empty and there will be immense space for your consciousness to fill it. You will be full of consciousness.
So it is a question of which aspect you look at it from. If you look at the things that have been thrown out -- the ego, the jealousy, the anger, the violence -- then you will say, "Now the person is empty." But if you think of his inner being, his consciousness, you will say, "Now his inner consciousness is filling the whole space. He is overfull." `Shunyata' has a positiveness in it, which the word `empty' does not have.
So in your mind make the word `empty' be connected with positiveness -- empty of everything that is false but not empty of truth, not empty of being, not empty of consciousness. You will be overfull. And remember, being overfull does not mean heavy, because consciousness has no weight. That is the only existential phenomenon in the world which has no weight. Even light has some weight. It was thought in the beginning that light had no weight, but recently scientists have found that if you collect the sunrays of five square miles on a single point, the weight is nearabout two hundred and fifty grams. There is weight. Light is very light, but still it has weight. Consciousness is absolutely light -- it has no weight. You will be overfull, but not heavy.

The last question?

Question 5
BELOVED MASTER,
WHO AM I? WHO AM I? WHO AM...?

My God, the guy has forgotten his name! Listen, and note it down so you don't forget again: your name is Swami Govindanand Bharti! You live in Ahmedabad, in the state of Gujarat in India!
Don't laugh, that is the situation of everybody!
I know this won't satisfy him. He wants really to know himself. But millions of people are satisfied with their name. They think this is it. They look in a mirror and they think this is their face, this is their body, these are their eyes....

I have heard of one drunkard who had been fighting in the pub....
Somebody hit him hard on the face, so it was bleeding and scratched. Coming home... the wife has tremendous power, almost miraculous power. Even the drunkard, as he comes closer to home, becomes sober!
The moment he reached his door, he thought, "Again I am too late, and again I am too drunk, and my whole face seems to be full of blood. In the morning there is going to be trouble."
Right now he had the key, so he opened the door silently, went into the bathroom, looked in the mirror, and said, "There is going to be great trouble in the morning, because these marks on my face will tell the whole story. I cannot find any excuse, so somehow I have to hide them."
He found some ointment and put the ointment over every scratch, over every place where blood was oozing -- and he felt very good that now it was perfect. So he went to sleep.

In the morning the wife screamed from the bathroom, "Who has destroyed my mirror? Who has painted my mirror?"
He had put ointment all over the mirror!
He was drunk, and he thought that was his face!

Millions of people are living according to the mirror. They think this is their face. They think this is their name, this is their identity and that is all.
You will have to go a little deeper. You will have to close your eyes. You will have to watch within. You will have to become silent. Unless you come to a point of absolute silence inside, you will never know who you are. I cannot tell it to you. There is no way of telling it. Everybody has to find it.
But you are -- that much is certain. The only question is, to reach to your innermost core, to find yourself. And that's what I have been teaching all these years. What I call meditation is nothing but a device to find yourself.
Don't ask me. Don't ask anybody. You have the answer within you, and you have to go deep down into yourself to discover it. And it is so close -- just a hundred-and-eighty-degree turn and you will be facing it.
And you will be surprised that you are not your name, you are not your face, your body, you are not even your mind. You are part of this whole existence, of all its beauty, grandeur, blissfulness, its tremendous ecstasy.
Knowing oneself is all that religion means. Everything else is just ritual. Going to the church, going to the temple, chanting a mantra -- all these are absurd rituals.

Knowing yourself in deep silence is the only reality and the only authentic religion.

Okay?

The Sword and the Lotus

Chapter #18
Chapter title: The art of living
8 February 1986 pm in

Question 1
BELOVED MASTER,
PLEASE MAKE ME UNDERSTAND WHAT IT IS TO LIVE "RIGHTLY."

There are two ways to live, to be, to know: one is of effort, will, ego; the other is of no effort, no struggle, but being in a let-go with existence.
All the religions of the world have been teaching you the first way, to fight -- fight against nature, fight against the world, fight against your own body, fight against the mind. Only then can you achieve the truth, the ultimate, the eternal. But it is enough proof that this will to power, this path of the ego, this fighting and war has utterly failed. In millions of years, very few people have achieved the ultimate experience of life, so few that they only prove the exception, they don't prove the rule.

I teach you the second way: don't go against the current of existence, go with it; it is not your enemy. Just as a person can try to go upstream, fighting with the river, soon he will be tired and he is not going to reach anywhere. The river is vast and he is a small part.

In this vast existence, you are smaller than an atom. How can you fight against the whole? The very idea is unintelligent. And you are produced by the whole -- how can it be your enemy? Nature is your mother, it cannot be against you. Your body is your very life, it cannot be antagonistic to you. It serves you in spite of your continuous fight with it. It serves you when you are awake, it serves you even when you are asleep. Who goes on breathing? You are fast asleep and snoring. The body has its own wisdom. It continues to breathe, the heart continues to beat, the body goes on functioning without you. In fact, it functions better when you are not present. Your presence is always a disturbance, because your mind is conditioned by people who have told you to be against it.

I teach you a friendship with existence. I do not want you to renounce the world, because the world is ours. Nothing that exists is against you. All that you have to learn is the art of living -- not the art of renouncing, but the art of rejoicing. It is only a question of learning an art and you can change the poison into nectar.

On so many medicines you will find written, poison, but in the hands of a scientific expert the poison has become a medicine. It does not kill you, it saves you.

If you find that somewhere your body, nature, the world is against you, remember one thing: it must be your ignorance, it must be some wrong attitude. It must be that

you don't know the art of living. You are unaware that existence cannot be against you. You are born out of it, you live in it, it has given everything to you and you are not even grateful. On the contrary, all the religions have been teaching you to condemn it from the very beginning.

Any religion that teaches you condemnation of life is poisonous. It is anti-life, it is in the service of death; it is not in the service of you, it is not in the service of existence. But why does the question arise?

All these religions went against nature. Why did they create a certain logic that unless you are against this world, you will never be able to achieve the other world, the higher one? Why did they make such a division between this world and that world? There is a reason to it.

If this world is not to be renounced but lived in its totality, then the priest is no longer needed. If this world has to be fought, renounced, you have to repress your natural instincts. Then of course, you are going to be in a sick state. Against nature you can never be healthy, you can never be whole. You will always be split and schizophrenic.

Naturally, you will need somebody to guide you, somebody to help you -- you will need the priest.

Religion up to now has been the profession of the priest. It has nothing to do with God, it has nothing to do with the other world. It has just one purpose: how to exploit you, how to enslave you. And the priests have made the whole world into a vast slave camp.

There are different religions; they are simply different slave camps. When you get fed up with one slave camp, you enter into another thinking that perhaps there will be freedom, but you are only changing jails.

A Christian becomes a Hindu, a Hindu becomes a Christian: perhaps for the time being he may think that there is freedom, because of the newness. But soon he will be surprised that he is again in chains. Although the chains have different colors, are made of different metals, he has again been encaged into a certain theology. His mind is programmed again into lies he is being asked to believe. When he was a Hindu he was asked to believe that Rama is God, that Krishna is the perfect incarnation of God. Now he is a Christian -- Rama and Krishna are no longer relevant, they are no longer gods -- now Jesus Christ is the only begotten son of God. Just the language differs, but deep down it is the same bondage.

Just the other day I rejected one question, seeing that it must have come from a Hindu. The question was: "Mohammed has nine wives, eats meat, and his whole life is nothing but a continuous war -- killing people; Jesus eats meat, drinks wine. Gautam Buddha is against wine; Mahavira is against wine, against meat. How can we decide who is the right savior?"

But he left out the Hindus -- and his name is Hindu. He had not mentioned that Rama is always pictured, sculpted, with a bow and arrows. He is not nonviolent. He fought a war; he must have killed thousands of people. He has the guts to ask why Mohammed had nine wives, but he does not ask why Krishna had sixteen thousand wives.

The very question of how one is to choose who is the right savior is basically wrong. If you understand me, you are the only savior for yourself. There is no question of choice. Whenever you will choose, you will choose something

wrong. Choice is wrong, so it doesn't matter whom you are going to choose.

You are always asking which prison to choose. This is painted white, this is painted blue, this is painted green... which prison to choose? But can't you choose freedom? Have you decided to remain a slave forever, a prisoner? And I can see the cunning mind. You are only asking about other religions, not mentioning your own religion. All the religions are criminals, more or less. There may be a difference of degrees, but they are criminals, for the simple reason that they have been promising you something which they cannot deliver. Otherwise, the whole world would have been saved long ago. So many saviors have been around, and I simply wonder how you escaped from being saved!

Every religion has saviors, prophets, gods, and the followers are in the same misery. Misery is neither Mohammedan nor Christian, nor Hindu nor Buddhist. Misery is simply misery. And everybody in the world is in misery, in suffering, in anguish. They have believed for thousands of years, but their belief has not helped at all.

It is time enough. You have to declare a certain maturity, and you have to say to these saviors and these prophets and their representatives, "Enough is enough. Now close the doors of all your shops. We are not interested in being saved, we are interested in being totally alive." It is total living that is going to save you, and all these religions have been cutting your life: this is wrong, that is wrong... making your life more miserable, making your life nothing but a guilt, full of wounds.

Naturally, when you are guilty, you go to the church, you go to the mosque, you go to the synagogue; you ask the priest, you ask the minister, you ask the rabbi to help you, because in your deep darkness -- which they are responsible for creating -- you are so helpless, you need somebody to protect you, somebody to help you, somebody to show you the light. You are in such a desperate need that you don't ever think whether the priest knows anything more than you, or that he is just a paid servant.

It happened in Ramakrishna's life....
One sudra woman -- sudras are the lowest caste of Hindus, reduced almost to inhuman beings. Cows are more respected, and human beings are not even that much respected. The woman was a queen, but she was a sudra. She had enough money. She could not go to any temple, although she was the queen. And the story is not very old, just one hundred years old.
She made a beautiful temple in Dakshineshwar, near Calcutta, so that she could worship. But then a problem arose: no priest was willing to worship in her temple. The temple also became untouchable. The god inside the temple also became untouchable because an untouchable woman had made the temple -- strange logic. The woman had not even touched the temple -- and all the temples are made by untouchables. The bricks are made by them, everything that a temple needs for its construction is made by the lowest untouchable class, but no temple is untouchable. Even the statues of the gods are carved by untouchables -- stonecutters -- but those gods are not untouchables. And this woman had simply used her money... Now can you say

because the money comes from an untouchable, it becomes untouchable?

Money passes through thousands of hands. That's why it's other name is currency -- it is always moving, it is a current. The notes that you have in your pocket may have moved through thousands of hands. Many untouchable people, Mohammedans, Christians, may have touched them. They may be carrying all kinds of diseases, because people who have tuberculosis, who have cancer, who have AIDS, may have used them. In fact, the whole system of currency is absolutely unhygienic and it should be changed. It is unscientific.

You should have credit cards which belong to you and remain with you and that don't change hands. Currency is simply ugly, and it may be spreading many diseases. But no medical experts are raising their voices against it.

But in Dakshineshwar, Rani Rukmani Devi's temple remained empty, because no brahmin was ready to worship in it. She searched all over Bengal, and this young man, Ramakrishna -- he was only twenty years old -- said, "There is no problem. I will come."

His whole society condemned him. People told him, "You are destroying yourself. You will be expelled from brahmin status. You are falling down. You are becoming an untouchable."

He said, "I don't care, but I cannot see one god remaining unworshipped. I am ready to risk myself, but I cannot risk that poor god."

Against everybody -- against his family, against everybody -- he went, but he was a strange person. He started worshipping.

Rani Rukmani was really a graceful woman, very wise. Even though the temple started with a priest, she never entered the temple. She would always come, remain outside where people leave their shoes, sit there -- and she was the queen -- and just watch from the door, the worship, Ramakrishna dancing, singing... But the problem was that sometimes Ramakrishna would sing for hours and dance for hours. All the other people who had come would leave -- he would continue alone. And sometimes he would not even open the doors of the temple, he would put a lock on the door.

Rani Rukmani called him and asked, "What is the matter? Sometimes you worship for hours. I have heard that some days you worship the whole day, and sometimes for days you don't open the temple."

He said, "It is between me and my god. Nobody has to interfere. When he is graceful to me, I am graceful to him. When he starts behaving rudely, then I give him a lesson! Then I tell him, `Remain without food for two or three days and you will come to your senses.'"

Rani Rukmani Devi said, "What are you talking about? It is just a stone statue."

Ramakrishna said, "If it was just a stone statue, I would not have lost my caste. Against the whole society I would not have come. To me it is not."

Rani said, "And I have also heard that the food you prepare to offer to the god -- first you taste it. That is against all scriptures. You have to offer it first to the god, then it can be distributed to the devotees and then you can take it. But you are not supposed to taste it first."

He said, "You can take your temple and I resign from it, because I know perfectly -- my mother used to taste first before she would give anything to me. And when I asked her why she was doing that, she said, `If it is not good, I will not give it to you.' How can I do otherwise? I don't care about your scriptures; I don't know them. I have learned only from my mother that if there is love, love cannot give something which is not tasteful. First I have to taste it, and then only can I offer it."

Now this man, Ramakrishna, is expelled from Brahmanism, and you will not find another brahmin of the same status, of the same insight. He was not there just to get some salary. He was there really to worship, and worship is a love affair. It knows no other rules except love. Love is decisive, not any other law.

So it is not a question of whom you have to choose, the question is, are you going to love existence, are you going to love existence as divine? Then it does not matter in which religion you are born. All those things become unnecessary. You have found the essential core. And if you are going to decide, you will never be able to decide.

For example, no Jaina is going to accept Christ as enlightened, for the simple reason that it is inconceivable according to the Jaina perception that any enlightened man will drink alcohol. When you are enlightened, you have tasted the ultimate ecstasy -- now what can alcohol give to you? Alcohol is for miserable people to forget their misery. Alcohol helps you to forget something. You want to forget misery and suffering, but nobody wants to forget blissfulness, ecstasy.

If an ecstatic person drinks alcohol, he will forget all about it. No meditator is going to drink alcohol. That is simply illogical, unscientific. So no Jaina, no Buddhist, is going to agree that Jesus is enlightened. But on the other hand, the Christian also has questions, because Buddha neither served the poor nor helped the sick to become healthy, nor did Mahavira raise the dead back to life. They had no concern at all for other people.

According to the Christian attitude, these people are utterly selfish, they are simply meditating for their own enlightenment. While millions of people are dying, starving, or sick, they are not doing anything for them. How can these people be enlightened if they don't have compassion, service, as their prayer? If they can't serve others, it is certain they don't see the divine in others. You will be caught into such difficult arguments that you will not be able to choose -- but there is no need at all.

The very need to choose is wrong. You are not to decide who is right and who is wrong. That is their problem. Whether Jesus is enlightened or not, whether Gautam Buddha is enlightened or not, is not your problem. Your problem is whether you are enlightened or not!

There is no way to decide about Jesus, Gautam Buddha, Mahavira, but there is absolute certainty about you. You can decide yourself. You know perfectly well you are not enlightened. Is this the time, when you are not enlightened, to decide about others... wasting your life, your time, your energy? And still you cannot come to any conclusion, because they all have their arguments.

Christians say Jesus is crucified to save humanity; he gives his own life. And in the Christian context it looks perfectly

right. But looked at from the Hindu, Jaina, Buddhist or Tao context it is absurd. According to these four religions, the crucifixion of Jesus is possible only if he had done some great evil acts in his past life. Otherwise crucifixion is not possible. What to say of the crucifixion?

Jainas say that Mahavira is naked, walks barefooted and that even thorns on the way, seeing that Mahavira is coming, get out of his way. They simply jump out of his way because his karmas are finished! He cannot have even that much suffering, because suffering needs some cause, and he has destroyed all the causes. The thorn has to move.

The Buddhists say that when Buddha sits underneath a tree, it may not be the season for the tree to blossom, but it simply blossoms abundantly. It has to because the existence of an enlightened man is so rare, so precious, that the tree even forgets that this is not the season to blossom. But who cares about the season? When an enlightened person is sitting underneath, the tree is so joyous; it is her way of singing and dancing and celebrating.

Now Buddhists cannot believe that Jesus comes to a tree, a fig tree -- for three days he has been hungry, and because there are no figs on the tree, he is very angry. Although he is called the prince of peace and he talks about loving your enemies just like yourself, he behaved in such a retarded way with the fig tree. He cursed it "because you are not welcoming me and my friends who have been hungry for three days. Where are the fruits?" But it was not the season. What could the poor fig tree do?

And to curse a tree which is incapable of producing fruits out of season is simply nonsense. It simply shows a man in absolute anger, almost insane. He is behaving like a

retarded child, who because he stumbles on a table, starts beating the table as if the table had struck him. That's what Jesus is doing -- cursing the fig tree because there are no fruits.

No Eastern religion can accept Jesus and his behavior. But Christians cannot accept the thousand and one things in the Eastern prophets. Mahavira standing naked simply shows that he is an exhibitionist. You will know exactly. Just tomorrow stand on the road naked. Nobody is going to worship you. Immediately the police will be called and you will be taken to the police station, because to stand naked on the road is illegal and criminal.

Sigmund Freud has decisively given his testimony that when you want to show your naked body to people it is exhibitionism, and that is a mental disease. And there are other things which go along with it. There are mad people all around the world who pull their hairs out; Mahavira used to do that. He never got shaved by a barber, because he never wanted to be dependent on anybody. He never used a poor razor blade, because he never wanted to use any technology. So the only way was to pull his own hairs, beard, mustache. Every year he would do it, and thousands of his followers, with tears in their eyes, would watch it thinking what great austerity he was showing.

But according to Sigmund Freud, this man had some streak of insanity. And these people who were standing there, dropping all their jobs, closing their shops, tears in their eyes... they are also psychologically sick. According to psychoanalysis, these people are sadists; they enjoy somebody torturing himself.

And the person who tortures himself -- and I don't think in the whole history of man anybody has tortured himself more than Mahavira -- is a masochist. He loves to torture himself, and he loves to show how much he is torturing himself. He will attract only the sadistic people -- those who want to see somebody torturing himself. They want to torture, but they are not brave enough to do it because that is risky and dangerous. But when somebody is doing it on his own, this is a beautiful moment not to be missed.

If you go on analyzing these people you will never come to any conclusion, you will get more and more confused. My suggestion is that it is none of your affair whether they were enlightened or insane, it is their problem. Your problem is basically to look within yourself, where you are. And if you are in misery, in suffering, in anxiety, in anguish; if you are missing something in life, if you are discontented, if you don't see any meaning anywhere and you are simply dragging yourself towards death...

The darkness goes on growing darker, every day death goes on coming nearer -- is this the time to get into great theological problems? It is the time to change your being. You don't have much time.

You will be surprised to know that one of the great masters of this age, George Gurdjieff, has stated something which has never been stated in the whole history of man by any mystic, by any master. He has said to his disciples, "Don't remain in the illusion that you all have souls. You are not born with souls. You are soulless. Only very few people have been able to create a soul. Those who create a soul may survive death, but the majority are simply vegetables. You will die completely; nothing will be left behind."

It was very shocking, because all the mystics down the ages have been telling you just the opposite -- that you are born with a spiritual being, you are just not aware of it. So learn the art of awareness and you will discover it.

Why did Gurdjieff say that that is absolutely wrong -- "The reality is that nobody is born with a soul. The soul is something to be created with arduous effort and intelligence, and very few succeed. Only those go on living in a future life, others disappear with death, they did not use the opportunity."

I have often been asked what the truth is, whether what Gurdjieff said is true or what all the mystics of all the ages have said is true. Both are true. The mystics of the past have told you the truth simply, but man is so unconscious and cunning. Listening to the truth, whether you do anything or not, you always have the hidden potential of becoming an enlightened person.

The sleepy people thought, "Then there is no hurry. First, do other things which tomorrow you may not be able to do" -- and there are a thousand and one things in the world which attract your attention. As far as the soul is concerned, it is always there. You can have it today, you can have it tomorrow, you can have it in the next life. It is only a question of time -- and anyway, you have it. It is just a question of becoming aware. So why not do other things which you don't have and just by becoming aware you won't get?

By becoming aware you won't become rich. On the contrary, you may become poor, because you will start trusting people and people will start cheating you. You may

start being compassionate and people will take advantage of it.

I was coming from Indore, and going to Nagpur....
In the middle, at the junction Khandava, I had to change trains. I had almost two hours to wait, so I waited in the old train which had brought me to Khandava. I was sitting alone in the compartment when one beggar came towards me and he said, "My wife has died."
I said, "That's very bad," and gave him one rupee.
He looked at me. He could not believe -- he looked at the rupee -- whether it was authentic or fake.
I said, "Don't be worried. It is absolutely authentic. It is not like your wife."
He said, "What do you mean?"
I said, "I don't mean anything. Just by the way, I reminded you that it is not like your wife, it is a real rupee."
He went away, but he remained puzzled.
After five to ten minutes he came back again. Last time he had a coat and a cap; this time he had dropped the coat and the cap, thinking that now he would not be recognized. But as he came I asked, "What happened? Has somebody else died?"
He said, "What? How did you know? My father has just died."
I said, "I knew it, and I would like you to know that I am going to be here for two hours, so you can let your relatives die -- as many as you want. And it is not costly for me. Take one rupee and finish another relative."
He said, "It is a sad thing and you are making a joke of it."

I said, "It is really sad: first your wife died, and within ten minutes your father died. You just go home to find... somebody else must have died!"
He said, "If you say, I will go."
"But you should go and you should come back, because somebody is bound to be dead. I am here for two hours."
Within ten minutes he was back. He said, "You seem to be very prophetic. I went home and my mother has died."
And I said, "Take one rupee. How many relatives do you have in all, the total?"
He said, "What do you mean?"
I said, "I can give you advance money. You let them die, because it is such a torture for you"... the poor man running home, coming back... again somebody will die.... "Your whole family is going to die today, so you just tell me the whole number -- how many people have you got still alive?"
At that moment something happened in the man and he said, "No. I cannot take advance money. This is too much. This is too much, because I have been cheating people. Every day my wife dies. Today you have killed three of my people and now you are giving me the advance for everybody. No, that is too much. I cannot do that."
And he asked me did I not feel cheated. I said, "No, I am enjoying! Just sitting here alone -- I have nothing else to do, and you are such an entertainment. I am enjoying the whole scene. I was simply wondering how many relatives you could invent. You must have a joint family: uncles and their wives and their children. You just count them all and I am ready to give one rupee for each."

He took the three rupees that I had given to him and he said, "Please take them back. I cannot cheat you."
I said, "What happened? What is the trouble? You have been doing this business your whole life, and I am just another man who passes in these trains, and you cheat."
He said, "No, you are not one of them. You... you are making me feel so bad that it is not only a question of cheating you. I am showing my ugliness too -- that just to get some money, every day I have to kill my people. No, I cannot take, and you please take these three rupees back. If you don't take it, I am not going to leave from here. You will have to take these three rupees back, because my wife is alive, my father is alive and my mother is alive."
Then I said, "Take them just as a celebration because they have not died, they are alive. If I can give for the dead, why cannot I give for the living ones? I give them more joyously; don't you feel guilty."

The more aware you become, the more loving you will be, the more compassionate you will be. You will not be cunning, you will not be cheating, and everybody around you will take advantage of you.
Naturally, the whole world of sleepy people decided that the soul is something which you need not bother about -- even death cannot take it away! It is with you always, whatever you do. Be a sinner, be a saint, but the soul is your eternal possession. It can be postponed; you can do other things first.
Seeing this, Gurdjieff told a lie out of compassion, out of sheer compassion. He wanted to shock you that you have misused the old mystics' simplicity, their innocent

statements about truth. He shocked his disciples by saying, "You have to do something urgent. This is the most important thing to do, the first priority. You cannot postpone it even for a single moment."

To make it such an intense longing in you, he had to lie. And he helped many people to go into deep, arduous training, self-discipline, to become aware. Because if somebody declares that you don't have a soul, naturally, you will forget all about your factory and your shop, and all about your children and all about your wife. Your first priority will be how to attain your innermost being, because all these things that you have will be taken away. And if you don't have a soul, death will be total, nothing will survive.

I don't want to say to you that you don't have a soul. But still, I want you to understand and not misinterpret what I am saying. You have a soul as much as anybody else has ever had. In fact there is no possibility of any communism other than the communism of spirituality. Only spirituality is equally the same. The greatest was Gautam Buddha, and you are no different in potential. He has actualized it, he has recognized it; your potential is lying dormant.

And the methods that all the religions have been teaching to you are methods of fighting; they don't lead anywhere. They simply spoil your joys of life. They poison everything enjoyable in this life. They have created a sad humanity. I would like a humanity full of love and full of song and full of dance.

So I want it to be clearly understood that my method is the second, and by the second method I mean you are not to fight the current and go upstream -- that is stupid. You

cannot fight, the current of nature is too big and too strong. The best way is to learn from a dead body. Dead people know a few secrets which living people don't know. Living people, if they don't know how to swim, drown. This is very strange. By the time they are dead, they surface again. When they were living, they went down; when they died, they came up. Certainly, the dead person knows something which the living person does not know. What happened? Why do the river and the ocean behave differently with the dead person? The dead person is in absolute let-go. He is not even swimming. He is not doing anything.

The best swimmer simply floats. The ultimate swimmer just goes like a dead body with the current, wherever the river leads -- it always leads to the ocean. Every river leads to the ocean, so you need not be worried whether you are in a holy river or not. Holy or unholy, every river is destined to reach sooner or later to the ocean. You just go on floating with the river. And this I call trust -- trusting in existence that wherever it is leading, it is leading to the right path, to the right goal. It is not your enemy. Trust in nature that wherever it is taking you, there is your home.

If the whole of humanity learns relaxation rather than fighting, learns let-go rather than making arduous effort, there will be a great change in the quality of consciousness. Relaxed people, simply moving silently with the flow of the river, having no goals of their own, having no egos... In such a relaxed floating you cannot have any ego. Ego needs effort -- you have to do something. Ego is a doer, and by floating you have become a non-doer. In this inaction, you will be surprised how your anxieties and miseries start

dropping away and how you start becoming contented with whatsoever existence gives to you.

One Sufi mystic was traveling....
And every evening he would thank existence: "You have done so much for me and I have not been able to repay, and I will never be able to repay it." His disciples were a little disgusted, because sometimes life was so arduous.
The Sufi mystic was a rebellious person. It happened this time that for three days they had no food, because every village they passed refused because they were not orthodox Mohammedans. They had joined a rebellious group of Sufis. They wouldn't give them shelter for the night, they were sleeping in the desert. They were hungry, they were thirsty, and it was the third day. At the evening prayer, the mystic again said to existence, "I am so grateful. You have been doing so much for us and we cannot ever repay it." One of the disciples said, "This is too much. Now for three days please tell us what existence has done for us? For what are you thanking existence?"
The old man laughed. He said, "You are still not aware of what existence has done for us. These three days have been very significant for me. I was hungry, I was thirsty; we had no shelter, we were rejected, condemned. Stones were thrown at us, and I was watching within myself -- no anger arose. I am thanking existence. Its gifts are invaluable. I can never repay them. Three days of hunger, three days of thirst, three days of no sleep, people throwing stones... and yet I have not felt any enmity, any anger, any hatred, any failure, any disappointment. It must be your mercy; it must be existence supporting me.

"These three days have revealed so many things to me which would not have been revealed if food had been given, reception had been given, shelter had been given, stones had not been thrown -- and you are asking me for what I am thanking existence? I will thank existence even when I am dying, because even in death I know existence is going to reveal mysteries to me as it has been revealing in life, because death is not the end but the very climax of life."

Learn to flow with existence so you don't have any guilt and any wounds. Don't fight with your body, or nature, or anything, so you are at peace and at home, calm and collected.
This situation will help you to become more alert, more aware, more conscious, which finally leads to the ocean of ultimate awakening -- nirvana.

Question 2
BELOVED MASTER,
MY SURRENDER IS GOAL-ORIENTED, AND I SURRENDER TO YOU IN ORDER TO BE FREE FROM MISERY AND SUFFERING -- WHICH IS NOT REAL SURRENDER AT ALL. I AM WATCHING IT, BUT THE PROBLEM IS, WHO IS WATCHING? THE REALIZATION FROM WATCHING IS A REALIZATION OF THE EGO. I FEEL TRICKED BY THE EGO.

A little more watching -- who is being cheated by the ego, who is feeling, "I am being cheated by the ego"? There

must be something more than the ego, otherwise, you could not feel it. If you are only ego, then there is no way to get out of it. But you are already aware. You have not taken note of it. You have not yet emphasized the fact that you are already aware that "My surrender is goal-oriented," and you always have some motivation. Even if you want to be free from all misery, suffering, it is always I -- but who is making this statement? Just a little more watching....

You are already on the verge of it. Just a step more so that you can see clearly. And in the very seeing is the transformation. You have not to do anything, you have just to become aware that you are not the ego and that the ego falls with all its desires, motivation -- good or bad, religious or irreligious, this-worldly or the other-worldly -- the ego simply falls down. Its whole structure collapses, and the moment you see it collapsing, that moment is the moment of freedom.

This question is significant for everybody. The person who has asked the question -- I have answered many of his questions, but I have not answered any for a few days. Yesterday he wrote a question -- very angry. I still did not answer it because I wanted him to realize that unless he asks an authentic question, he is not going to get the answer. And today, he has come to his senses.

Yesterday he was very angry, saying that all questions are equally important. I know it. They are equal, but not in importance. All questions are equally unimportant.

In your state of consciousness you cannot ask a really important question. If you can ask a really important question there will be no need to ask it, you will be almost

awake. You are asking while you are asleep. In your sleep many people go on talking.
I used to travel a lot all over India from one corner to another corner, continuously, for years. And sometimes it happened -- I was always in the air-conditioned compartment in a small coupe. Perhaps there was one person... sometimes the coupe was not available and I had to travel in a bigger, four-seat compartment, so there were four persons.... And it was a great joy to listen to them in their sleep. Ordinarily I miss that because I sleep alone. And people say such strange things in their sleep, that I was surprised. If you wake them up, they will deny that they have said this, but in their sleep they are more truthful. Sometimes it was a great trouble.

Once it happened...
I was with three persons, and all the three persons were great snoring people. And they snored in such a way that one would snore, the other would reply with loudness, the third would surpass the both, and then the number one would come up again.
I could not understand how they were managing the arrangement even while they were asleep. Exactly the same round went on and on. Finally, I had to start snoring while I was awake -- and so loudly that they all three woke up. They looked at me -- and I was sitting with my eyes open -- and they said, "You are strange. You snore while you are awake."
I said, "That's the difficulty. When I am asleep, I am asleep, but because of you three, I cannot sleep. And this is the problem with me: when I am awake, I snore. So we have to

decide. I am ready for any negotiation: either I have to be awake, but then you three cannot sleep. If you allow me to sleep, then you three cannot snore. You can choose. I am not in a hurry. The journey is long. We will be together for forty-eight hours -- two nights -- so you can decide."
They said, "This is a strange kind of person." All three discussed, "We have never heard anybody snoring while awake! But from the very beginning this man looked strange. Now what are we going to do?"
I said, "There is no problem. You just don't snore. If I am asleep, I will not snore."
They said, "Okay. We will try."
Out of fear, it worked! They did not snore the whole night. In the morning they said, "You have done a miracle. Our whole lives we have been trying to stop snoring. We are all three brothers, and the oldest is the loudest. Our whole family is disturbed by us. They have put all the three of us in one room to sleep. In the night, they don't allow us to sleep in different places -- even with our wives! Even our wives are not willing to sleep with us. So we three sleep together."
Then I said, "I can understand. Otherwise, I was puzzled at how you were managing a certain synchronicity. Then I can understand. If you have been sleeping together for years, then naturally, there is a certain arrangement in sleep. One snores, two are silent; when he stops, the other begins; when he stops, the third one begins; when the third one stops, the first again is back, and this goes round and round."

And they said, "You have done a miracle -- you have broken our circle! And now tell us, really, is it true that you snore while you are awake?"
I said, "What else can you do when there are three persons, snoring so loudly?! I had to snore while awake to make it clear to you that if you want to sleep, then you have to allow me to sleep."

In your sleep also you may sometimes ask very logical questions, and they may seem to you to be very relevant. But just because you have asked, does not mean that I am obliged to answer it. And the person was getting angrier, and I was watching him every day. And I knew that I would bring him to his senses -- and he has come back. I guessed that he must be in the legal profession. I know how to treat people who deal with law and logic and that kind of expertise. But I am happy that he is back to humanity -- he is no longer a legal expert.
This question is significant. You have just to emphasize more the understanding part within you, the observing part within you which is making you feel that every motivation, every goal, every desire, is based on the ego. How can you get out of the ego?
You cannot get out of the ego.
You are out of it!

There is a Zen story....
One Zen master -- and Zen is the cream of Buddhism. In Zen it has come to its ultimate flowering. I don't think there is anything possible more than Zen.

It is a strange thing: Buddhism has reached to its peak in a rebellious group of people who have created Zen. It is not the orthodox Buddhism. Mohammedanism has reached to the same peak in the Sufis, who are the rebellious people, not the orthodox. Judaism has reached in Hassidism to the same peak as Zen, as Sufism. But Hassidism and Hassids are not orthodox. Jews don't accept them even as religious. But these three rebellious schools of three different religions, belonging to three different races, have come to the same status when they flowered, and reached to the highest peak.

This should give you an insight, that if you want to be religious, you have to learn to be rebellious. You cannot remain orthodox and become religious. That is impossible. That has never happened and it is not going to happen.

You have to go beyond traditions.

You have to go beyond the past.

You have to be really rebellious in spirit. Then whether you are born in a Jewish family or in a Buddhist family or in a Mohammedan family does not matter, you will attain.

These three religions, of different categories, have produced the same result through rebellion. That can give you a certain insight. There are religions which have remained barren. Christianity has not created anything equal to Zen; Hinduism has not created anything equal to Zen; Jainism has not created anything equal to Zen. Those three have remained barren, so they have only orthodoxy, they don't have the rebellious spirit.

The three religions which have attained to the heights -- their orthodoxies don't accept those heights. But anybody who is impartial -- a person like me who does not belong to

any tradition, who does not belong to any orthodoxy -- can see the same fragrance in Zen, in Sufism, in Hassidism.
I am trying to emphasize the point that to be rebellious, against dead traditions, is part of becoming really spiritual. And the greatest rebellion is when you become an authentic watcher of your ego. The ego is always nourished by tradition. The ego is always nourished by the orthodox people. The ego is always respected by the old, by the dead.
When you are egoless, you will not become humble. Remember, don't get into that fallacy. The egoless person is not humble, because in humbleness the ego can hide, it can play a new role. It can give you the sense that you are the most humble person around, but then the ego has come from the back door.
An egoless person is neither egoistic nor humble, he is simply authentic, he is simply true. Whether you enjoy his truth or you are hurt by his truth, does not matter.
I have been answering one Western woman's questions. I am still waiting, because she is around. She has again asked today. I will call her to ask her question on the microphone, only on the day when I see that she has come to an individual problem, her problem. She is still bothering about others. Now she has asked, "You have said that all the Polacks are idiots. What do you mean by this?"
I am not a pope. I am fallible. What I really wanted to say is that all the idiots are Polacks. They may be born anywhere, it does not matter, but they have the qualities of a Polack. So to satisfy the Western woman, I change my statement. But she is cunning.
She had another question which is an indication that she is coming closer to asking something really concerning

herself. And if she is around here, getting so many hits, it certainly means she is interested. No matter what, no matter what I say, she is finding some kind of nourishment in it. I will wait for her. The moment she asks a question relating to her own spirituality... because what business has she with Polacks?

I am reminded of George Bernard Shaw....
He was visiting America for the first time. And at his reception -- there was a great meeting in New York. All the celebrities, all the bureaucrats, intellectuals, were present. And he said, "I have always thought that fifty percent of Americans are idiots."
It was very shocking. The Americans are giving a reception, it is his first day in America, and to start it with such a statement that fifty percent of Americans are utter idiots... The mayor who was in the chair could not contain the temptation to ask immediately, "What do you mean?" George Bernard Shaw laughed. He said, "I mean that fifty percent of Americans are very intelligent people."
And they all clapped!
And Bernard Shaw leaned towards the mayor and said, "Do you see? What I said before was right."

Okay, Arun?

The Sword and the Lotus

Chapter #19
Chapter title: A simple thank you
9 February 1986 pm in

Question 1
BELOVED MASTER,
BUDDHA SAID, "APPA DEEPO BHAVA." AT THE SAME TIME HIS DISCIPLES WERE SAYING, "BUDDHAM SHARANAM GACHCHHAMI." IS THERE ANY SEQUENCE IN IT?

Once a great poet was asked by a critic, "Your poetry is beautiful, but it is full of contradictions. Do you have something to say about the contradictions?" What the poet said has to be remembered. He said, "I am vast enough to have contradictions in me."

I don't know whether the critic could understand it or not but you have to understand it. Life is vast enough, it can exist with all the contradictions in it. In fact it cannot live without contradictions. There will be no life without death, there will be no light without darkness, there will be no love without hate, and there will be no men without women. Everything has its opposite. When you look through the eyes of pure logic it seems contradictory. When you look without any logic in your eyes, you see only complementaries; all contradictions prove to be complementaries.

This statement of Gautam Buddha is one of the milestones in the history of human growth: Appa deepo bhava -- be a light unto yourself. Nobody before him was courageous enough to say this. They were all trying to say, "We are the light, follow us. Be surrendered to us and whatever we say never doubt it." These people were not really for human

freedom, human integrity, they destroyed all self-respect in man, they reduced him to a slave, a spiritual slave.
Gautam Buddha has brought a great revolution to the world. He says, "Be a light unto yourself" -- because there is no other light. You are not to surrender to somebody because every surrender is slavery, and spiritual surrender is the greatest of all because it is so subtle. The chains are so invisible that you may never become aware of it, and the imprisonment is not something outside you, it is something imposed on the very being of your interiority. You are carrying your prison wherever you go, whatever you do.
People were very angry against Gautam Buddha. It is a strange story that people become accustomed to their slavery too! So much so, that anybody who wants to make them free, it seems to them that he is their enemy.

During the French revolution there was a great jail in France, the biggest jail in the whole country. It was meant only for those who were sentenced for their whole life. So they entered into the jail alive, but they came out only when they were dead.
Their whole lives they had to live in dark cells with heavy chains on their feet, heavy chains on their hands. Even the keys of those jails were immediately thrown into a big well inside the jail, because the doors were not going to be opened: "These people will be out of the jail only when they are dead."
The revolutionaries thought about the jail. There were five thousand people in that jail, and they thought that if they could make all of them free they would be immensely grateful, immensely joyful. But they were in for a great

surprise. People had lived there for ten years, fifteen years, twenty years, thirty years... there was a man who had been there for sixty years! They had become so accustomed to the darkness of the cells that their eyes were no longer capable of coming into the light of the sun, and in a way they had accepted their fate.

They had forgotten that they had wives, they had children, they had parents. They had even forgotten their faces -- sixty years, and no hope to see them again. And in a certain way they were comfortable in this utter indignity because they had no worry about food, no worry about clothes, they had no need to work. They had lost all human touch; they had almost become animals.

And then the French revolutionaries forced the door open and pulled the prisoners out into the inner compound. The prisoners said, "We don't want to get free -- what will we do in the outside world? We have forgotten the language. We don't even remember the names of our families, we don't know the address, where they are -- whether they are alive or dead. And now at the age of eighty... sixty years in jail! Why are you unnecessarily torturing us? Where am I going to get my bread... my food and my clothes and shelter? We are absolutely okay... we need not worry about it." The revolutionaries were not going to listen to them. Remember one thing: you cannot make anybody forcibly free! That is an impossibility. But that's what the revolutionaries did. They forcibly cut their chains and threw them out against their will, out of the jail. By the evening almost three fourths of the prisoners were back, saying that they wanted to get back into their cells: they

didn't have any place to sleep, and they wanted their chains!
That was something absolutely unimaginable. The revolutionaries asked, "Why do you want chains? We can understand you don't have a place.... You can stay one night, then find some place, but why do you want the chains?"
They said, "Those chains have been with us for so long, they have almost become part of our bodies. We cannot sleep without them -- we miss them! We feel as if we are naked."
It was a strange case but very significant.

When Gautam Buddha said, "appa deepo bhava" -- be a light unto yourself -- he was trying to take all the slavery, spiritual and religious, from humanity.
People were really angry, so angry that the moment Gautam Buddha died... They could not do anything while he was alive for two reasons: one, he was the son of a king, the heir apparent; he was going to be the emperor. Secondly, because he was royal blood, people were again in the same slave mind and mentality -- as if blood is also royal and unroyal.
Yes, there are differences in blood, there are types of blood, but there is no blood which is royal. You can take a few samples to the medical hospital and ask them which one is royal. There is no scientific way to find royal blood. It is all nonsense, perpetuated for centuries. Blood is blood. But he was "royal blood," and he had become more respected because he had renounced it.

People deep down have always loved it when somebody tortures himself. You have to understand the psychology of it: renunciation is nothing but torture. The man had lived in immense luxury, ultimate comfort, and he renounced it. People have always respected those who choose an uncomfortable life, those who are not forced to be poor and beggars but who have willed that they should remain as a beggar. And when a royal king becomes a beggar of his own choice, he gains respectability.

You have never respected a poor man who renounces his hut and his poverty. That's why you don't have a single Hindu incarnation coming from a poor family. You cannot respect; you will ask, "What have you renounced? In the first place you have nothing to renounce."

The Jainas have not a single tirthankara, not a single prophet amongst their twenty-four who was not a king. And Buddha was also a king. All three religions of this country are from royal families. And they were respected more than they would have been respected as emperors.

People were not happy with this idea of "becoming a light unto yourself." Nobody wants that responsibility; everybody wants to throw the responsibility on somebody else's shoulders -- a savior, a prophet, a messiah. It feels very good -- he has taken all your responsibility. Now you have nothing to do, just worship Jesus Christ, worship Rama, Krishna... as if worship is the medicine for all your diseases, as if it is a panacea.

You have been worshipping for thousands of years and you are going down and down in misery. Every day more darkness, every day more anguish, and you never think that your whole idea of religion may be wrong. That's why you

are suffering. Religion is meant to help you to become blissful, but the situation is totally different. Everybody is religious: Hindu, Mohammedan, Jaina, Buddhist, Christian -- everybody is religious. But why then is the world suffering so much that thousands of people have to commit suicide just out of misery?

No savior has been of any help; all their promises have proved false. That's what Gautam Buddha is saying -- be a light unto yourself. Don't throw the responsibility on anybody else. Take the responsibility, because it is by taking the responsibility on yourself you become mature. Otherwise you will always remain retarded, childish.

The religions who worship a God as father indicate it immediately. Why do you call God "father"? Psychoanalysts of different schools agree on this point that people are calling God the father just to get rid of the responsibility. They want to remain childish; they don't want to grow up.

Growth means responsibility.

Growth means freedom.

And growth means that whatever happens to you, it is your doing. Neither is your faith against you, nor are your past life's evil acts, karmas, against you, nor is God trying to make a fire test of your trust. All these are bogus excuses! The reality is that you have not tried to change your life, to change your vision, to change your consciousness. You have not taken the realms of your life into your own hands! The only misery is that you are not a master of your own being.

That is the meaning of Gautam Buddha's tremendously significant statement: "Be a light unto yourself." And this

statement was given on the last day of his life. His whole life he had been saying that, and this was his last statement too. That means it is the very essence of his religion.
He declared to his disciples, "Now I am ready to leave my body. Do you have anything to ask?" For forty-two years he had been answering their questions and nobody was so inhuman as to ask now, when he was dying.
They said, "We have nothing to ask, you have answered enough. In fact, we have not followed the things that you have said to us."
At that very moment, Ananda, Gautam Buddha's closest disciple and also his elder cousin-brother, started crying. He could not hold back the tears.
Buddha said, "Ananda, what are you doing?"
Ananda said, "Don't stop me. I am not crying for your death, I am crying for my own life! Even after living with you for forty-two years, I am just the same as when I had come to you. I have heard you but I have not listened to you. I have heard you but I have not transformed myself according to it. And now you are going, I am weeping for myself, that here was a man who was reminding me every day and still I remained deaf, stupid. Now I don't know whether in any life I will meet another man of your quality again. And if after forty-two years you could not make me alert to take my responsibility...
"Deep down I have been continuously feeling, `There is no worry, I am Buddha's closest disciple; he will take care. Whatever he says, that is another matter, but his compassion will take care.' I have befooled myself. Now what am I going to do? With you I have failed; without you how can I succeed? Now destiny is sealed. I am finished

with you. Not only are you dying, but I am also dying. Perhaps I may live a few years, but those will be my posthumous years of life, meaningless, just thinking of all those beautiful moments that I passed with you, reminding myself again and again what you have been saying and that I was not listening."

Buddha said, "These are my last words for you, Ananda: appa deepo bhava, be a light unto yourself. Don't be discouraged. Because I am dying don't worry about how you can get out of your misery and suffering when you have failed even when you were with me. I know something more than you can understand: perhaps I am the cause of your continuing misery. My death may shock you, may shock you to your very roots. My death may come to you as a blessing in disguise. What you have not been able to achieve because I was with you, you may be able to achieve now that you cannot throw the responsibility on me."

You will be surprised that within just twenty-four hours of Buddha's death, Ananda became enlightened -- because Buddha's death was such a tremendous shock. It shattered all his unconscious desires to depend on somebody else. Now that somebody else was no longer there, now there was no way to depend on anybody else, he could not find another Buddha... now he had to take the whole responsibility on himself.

And the miracle happened within twenty-four hours. He did not eat for twenty-four hours, he did not bother to sleep for twenty-four hours -- he was intent that the first thing was to become enlightened because, "Who knows about tomorrow? If I go on living I can eat tomorrow, I can sleep

tomorrow. I can postpone everything for tomorrow, but not enlightenment. That will be too risky. Forty-two years I have wasted. Now I cannot waste a single minute."

He remained under the same trees where Buddha had died, sitting with closed eyes, for the first time responsible for himself. And that responsibility brings tremendous transformation, because although you had everything that you need, consciousness just needs a shock so you start waking up.

You are living in your slavery very comfortably, and your religions -- all religions without exception -- are functioning like opium. They are helping you to remain asleep as you are because it is in their favor. All the priests of all the religions are exploiting you because you are not enlightened, because you are not conscious. They have been sucking your blood all over the earth for thousands of years for the simple reason that you are asleep. And they go on giving you ideas, concepts which keep you asleep.

Buddha is an exception. But when he died India took a great revenge on him. It has never taken any revenge so great as it has on Buddha. That proves that that man had completely shattered the whole business of priesthood. He destroyed the whole fabric that the priests had created in the society. He had made everybody responsible for himself -- there was no need for a mediator. And you will not be aware how India took revenge. It was far more dangerous than the Jews crucifying Jesus. Of course it was far more refined, because the Jews were not such refined people, nor was Jesus such a refined revolutionary. They could not encounter Buddha, they could not answer Buddha. What he was saying was so truthful that even

those whose vested interests were being destroyed were unable to argue. Many had come to argue with him and had become his disciples.

But when he died India really proved very revengeful in a very ugly way. It destroyed everything that Buddha had left as a legacy.

It is a strange phenomenon that the whole of Asia became Buddhist except India, and it is not just a coincidence. Strange, the man spent his whole life in India, and Buddhism disappeared from India as if it had never happened. Even the temple of Gautam Buddha where he became enlightened, the bodhi tree... And a temple had been built in his memory by the side of the bodhi tree. Hindus cut down the bodhi tree; they could not tolerate it. The bodhi tree that exists there today is not the one under which Gautam Buddha became enlightened. But it is connected with it because Ashoka sent his daughter Sanghamitra with a branch of that bodhi tree to Ceylon as a present. And Sanghamitra changed the whole of Ceylon -- the whole of Ceylon became Buddhist. They were thrilled hearing all that Buddha had said, and that branch was planted and became a big tree. But the original tree -- this is just a part of it -- the original tree was destroyed by the Hindus. They could not even tolerate the tree.

Buddhism was in every way cut. They destroyed their scriptures, they burned living bhikkhus, they threw out those who remained alive -- and that's how it spread all over Asia. People who escaped had to go somewhere. And wherever they went, although they were not Gautam Buddhas, they had some flavor of the man, they had lived with the man. Wherever they were they were respected.

They changed the whole of Asia. And the conversion is also immensely important, because this was the only conversion in the whole world which took place without any force, without any violence.

It was not like the Mohammedans who came with the Koran in one hand, and in the other hand the naked sword. Their only logic was the sword. It was not spread like Christianity -- they come, Bible in one hand, and bread and butter in the other. They are more commercial. The times have changed: naked swords won't work. It is a world which understands finance and economics far better. Buddhism is the only religion which spread all over Asia without forcing anybody or bribing anybody. It simply gave the message of the man. Every Buddhist scripture begins: "I have heard Gautam Buddha saying this..." because Buddha never wrote anything. So the bhikkhus who wrote every scripture, without exception begin, "I have heard..." But just because they had been so close to Gautam Buddha they carried some vibe of the man and transformed the whole culture of Asia. But from India Buddhism simply disappeared.

There is no reason why such an influential man like Gautam Buddha has not left any impact on the country where he worked for forty-two years. Even the temple in Bodhgaya where he became enlightened has a brahmin priest, because there was not a Buddhist available to become a priest in Buddha's temple. So for centuries, generation after generation, a brahmin family has been in possession of the temple.

Hindu scriptures have done a great job -- more murderous than crucifying Jesus Christ. In one of the Hindu scriptures, shivapuran, there is a story I would like you to remember....

The story is, God created the world, and he also created heaven and hell. He gave heaven into somebody's charge, and he gave hell also into somebody's charge. But for centuries nobody entered hell. And the man who was put in charge was getting bored sitting in his office, keeping his register open, but nobody ever came that way. Finally, he got so angry that he went to God and he said, "Why don't you close this, what is the point? I am unnecessarily wasting my life; not a single person has entered there. Everybody comes into heaven and nobody comes into hell."
God promised him, "Don't be worried, I will do something. I will be born as Gautam Buddha, and I will teach wrong things to people so they start committing sins and lose their virtuousness. Then don't come again to me saying that it is too crowded." And since then, hell really has been too crowded.

Do you see the ugliness of the story? So Hindus on the one hand have accepted Gautam Buddha as one of their avataras, incarnations of God, and on the other hand they have cut him from the very roots saying that he is teaching everything wrong, that whoever follows him will go to hell. A very cunning mind -- accepting him as the incarnation of God, and still managing not to allow him to influence people and not to allow people to be in contact with him. But it is natural, because the revolution he had brought was

too big; it needed a big heart, an open heart to receive the message.

Your question is that Buddha says, "Be a light unto yourself," but still there were Buddhists in his life who were coming to him with folded hands, bowing down to him, saying, "Buddham sharanam gachchhami," I come to the feet of the awakened one; "Sangham sharanam gachchhami," I come to the feet of the commune of the awakened one; "Dhammam sharanam gachchhami," I come to the feet of the ultimate truth of the awakened one. Your problem is that there seems to be a contradiction -- there is none.

The person who gives you such total freedom -- can't you even be grateful to him? This is nothing but gratefulness. This is just expressing your thankfulness. And when you say, "Buddham sharanam gachchhami," remember it; it is not applicable to Gautam Buddha alone. You are not saying, "I come to the feet of Gautam the Buddha," you are saying, "I come to the feet of the awakened one." There have been many awakened people before Buddha, and there have been many more after him. And in the future, more and more will be coming. Buddha is not a personal name, it is a quality. Buddha's personal name was Siddhartha. We have completely forgotten his personal name.

When Siddhartha -- Gautam is his family name -- when Siddhartha Gautam became enlightened, Siddhartha, the unconscious, the unenlightened, died. A new man was born with a new identity, and this new man we call Gautam Buddha. We have kept Gautam and dropped Siddhartha for a simple reason, just to remind you that it is the

transformation of Siddhartha. So we have kept his family name to remind you that Siddhartha has to die, only then is the buddha born. But there is a link: Siddhartha becomes the seed and every seed has to die before it sprouts and becomes a tree. It comes out of the seed, but it comes only when the seed dies into the soil and disappears.

To remind you of the connection, we have kept Gautama which is a family name -- his father had it, his forefathers had it. It is just to make it clear that this man also belongs to the same family of people but he has gone through a transformation. Siddhartha has died, has become a seed, and now we find a new quality.

So when somebody says, "I go to the feet of the awakened one," it simply means you are going in a deep gratefulness to the quality of awakening, the awakened one, conscious of all the people who have ever awakened and all the people who will be awakened in the future.

That's why Buddha never objected to it -- it had nothing to do with him personally. It was something absolutely impersonal. They were talking about the awakening that is not his possession, his monopoly.

So whenever you think to thank, thank the quality, not the man. Be grateful to his transformation, but don't become addicted to his formal body.

There is no contradiction at all. It is a simple fact. The man who gives you so much freedom -- are you not going to say just a thankyou to him? Will there be a contradiction?

Question 2

BELOVED MASTER,

I AM AFRAID AND I HAVE MANY FEARS. IN MY HEART, IN MYSELF, I FEEL ALWAYS FRIGHTENED, AND I OFTEN DON'T FEEL GOOD ABOUT MYSELF. ALSO I FEEL OUT OF TUNE WITH NATURE, WITH EXISTENCE. I NEED TO UNDERSTAND IN WHAT WAYS THESE ELEMENTS OF FEAR, BEING OUT OF TUNE WITH NATURE, AND A LACK OF SELF-RESPECT ARE CONNECTED? HOW CAN I JUMP OUT OF THIS CYCLE?

There is not a big problem. You need not jump out of anything. All your fears are nothing but conditioning. Particularly if you have been brought up by Christian parents, by Christian priests, you are bound to lose self-respect, because the whole of Christianity is based on the idea that you are born in sin. And it is very important to understand what they mean by sin.

The biblical story is that God prohibited Adam and Eve to eat the fruits from two trees in his Garden of Eden. And these two trees were, first, the tree of knowledge, and second, the tree of eternal life.

Now anyone who has a little bit of intelligence can understand a few points about this story which has been made up by the priesthood. The simple reason is that God cannot be such a fool. The Garden of Eden was vast; there were millions of trees. Just to point out two trees to Adam and Eve and tell them not to eat from these two trees -- because one is of knowledge and another is of eternal life -- is psychologically stupid. If he had not said this we would not have been here. We would have been in the Garden of Eden, still searching in those millions of trees.

It is a simple psychological fact that if you say to somebody, "Don't do it," the thing that you are trying to prevent becomes so significant... knowledge, eternal life. Adam and Eve would have been absolute idiots if they had followed God. God wanted them just to go on eating grass, and had prohibited the real things.

In the first place a father cannot prohibit his children from becoming wise. He would love them to become wiser and wiser. He would love that they attain eternal life.

In the first place God is committing the sin against his own children. And if they disobeyed -- and I think they did perfectly right -- it is because of them that man has so much knowledge, so much science, so much technology. But they were caught before they reached the second tree. They could not eat from the second tree.

The story says it was the Devil who persuaded Eve to eat from the tree of knowledge and the tree of life. And the reason he gave seems to be more compassionate than the order of the so-called God. The reason he gave is, "You have been prohibited because God is very jealous of someone becoming knowledgeable, because then he will almost be a God himself. God is afraid that you will become like God! He is afraid that if you attain to eternal life then nothing can be done to you -- you cannot be punished, you cannot be killed. Then you are absolutely a God!"

The reasoning is perfectly right. The order from God was absolutely wrong. In fact he should have pointed to these two trees and said, "You go and eat them because I would love my children to be just like myself."

If the biblical story is true, then all worship of the Christian God should be stopped, because he behaved like a very jealous man. Even a jealous man will not be jealous with his own children. Even a jealous man would like his children to live forever. Even a jealous, ordinary human being would like his children to be wiser than himself. He may be jealous of others, but not of his own children.

An uneducated father tries hard, works hard so that his children can go to the university. But "God the father" behaved in such an unfatherly way and in such ungodly way. There was no need for any devil to persuade, his order would have been enough to provoke a challenge in Adam and Eve: "These are the two trees you should not forget. And the sooner you eat them the better."

But they could only eat from one tree and then they were thrown out of the Garden of Eden, because they had sinned. According to Christianity, disobedience is sin. A logic without any support has been stretched so long that, although Adam and Eve committed the sin of disobedience, humanity will suffer for it forever and forever because you are born of that first couple; everybody is of the same blood.

Thousands of years have passed, but still you are born in sin. Christianity makes everybody guilty! And the moment you feel guilty you lose self-respect. In place of self-respect you have self-condemnation -- you feel guilty.

This is the greatest damage that any religion has done to humanity: to create guilt. The guilty person starts having a very strange life. He is always afraid.

That's why you always feel fear. A guilty person is afraid in the same way. If you have been a thief then you are always afraid of everybody -- that you may be caught.

I used to play a game when I was a student in the university....
Whenever I traveled on a train and the ticket checker came I would pretend to be very nervous. That made him directly come to me, "Because you are nervous that means you don't have the ticket."
And when I showed him the ticket he would say, "That is strange, then why are you behaving so nervously?"
I would say, "I am simply always trying experiments. I wanted to see how you would react. It is not always true that a person who is nervous... don't get onto him immediately."
He would say, "This is the first time that I have been proved wrong; usually only ticketless people become nervous."

If you have been trained from the very beginning with the idea of sin, guilt, self-condemnation, then everything has been poisoned. You cannot love anybody, because you cannot love even yourself. And the person who cannot love himself is absolutely incapable of loving anybody else.
You are so much afraid that you cannot trust anybody. Your fear won't allow you to trust. Who knows, the other person may take advantage of your trust, may deceive you, may cheat you. But if you don't trust anybody you won't have any friends. In a vast world, living without a lover, living without friendship, moving around always afraid of

hell because Adam and Eve did something for which you are not at all responsible... YOU had not suggested it to them. You don't know at all when they existed, whether they existed, or if it is just a parable.
You will start getting into this psychological paranoia, and the difficulty of many is that once you get a certain idea settled in your mind then you will find every reason to prove it right. The world is full of reasons. Once you get the idea, then you will find all the reasoning, rationalization to support it.
I have heard about a madman....

He had got the idea that he was dead. Madmen can get any kind of idea. His family was puzzled what to do with the man because he wouldn't go to the shop. He would say, "I am dead. Don't you understand? Dead people don't go to the market, don't run to the shops."
They tried thousands of ways: "You are not dead; you are not even sick!"
But he said, "That absolutely proves that I'm dead, because only dead people never get sick. If you are alive, sometimes you get sick, but look at me -- years come and go, I am never sick. That simply proves what I'm saying. You don't understand, but I'm dead. Have you ever heard about any dead person getting sick?"
The family was at a loss what to do with this man. Finally, they brought the man to a psychoanalyst and asked, "Will you help us? He has got a strange idea that he is dead."
The psychoanalyst said, "Don't be worried, I have treated many people for all kinds of ideas. I will settle him."

He tried arguing, but he found the man really was difficult because he turned each argument in such a way that it proved him dead. Finally, getting angry at the man, he took hold of his hand and asked him, "Just tell me, if a dead man's body is cut by a knife will it bleed or not?"
He said, "I have never experimented. And how can I experiment, I am dead? While I used to be alive I have heard such a thing, but it is only hearsay. I have no personal experience of it." The psychoanalyst pulled him to the side where there was a full-length mirror, took a knife, cut his hand, and blood came out of the hand. He showed him, "Look, this is your hand. You can look in the mirror... the blood is coming out. Can you see?"
He said, "Perfectly. The blood is coming out. That means that the idea that dead men don't bleed is wrong. They do bleed."

Once you get an idea, you go on supporting it with all kinds of personal reasons.
There is no need to jump, because that means you still believe there is something surrounding you that you have to jump out of. There is nothing! It is simple conditioning. You don't have to jump out of it, you have simply to understand that unfortunately you are born into a Christian family, that in this world the situation is that nobody is fortunately born. There is no choice available. I am trying my best to create a choice, where somebody can say with pride that he is born out of parents who have not burdened him with any conditioning. But right now there exists no such thing. Everybody is part of some conditioning.

I will tell you my own experience, then it will be easier to understand. Up to the age of sixteen I had never eaten in the night, because Jainas don't eat in the night. It is simply not done. By the evening, as the sun sets, if anything is left over it is given to the beggars. Nothing is left in the kitchen. There is no question of eating anything. You cannot even mention that you are hungry; that is sin. In the night if you are hungry you should be ashamed of yourself. So up to the age of sixteen I had never eaten anything in the night.

At that time a group of the students in my class was going to a beautiful castle for a holiday and a geographical tour. There was such a beautiful old castle, and everyone was so much interested in exploring the whole of it because it had so many beautiful points they had never seen before. And nobody was in a hurry for food. I inquired once or twice, "What about preparing some food?"

But they said, "Food will be prepared after the sun sets. Right now nobody is willing... there is light and we want to explore more, to go to all the gates, to go to the basement, to see everything."

Naturally, I was alone and I could not cook food, I had never done it -- I cannot even prepare a cup of tea! I was hungry, but I waited. But the real trouble was that after sunset how was I going to eat? My whole conditioning of sixteen years was there, that it is better not to eat, to remain hungry -- you cannot die in one day. It takes ninety days for a healthy person to die if he does not eat -- ninety days he has to fast and wait.

So it was only a question of one day. I could manage, but the hunger was too much. The whole day on the mountain

and the mountain air -- and I was feeling immensely hungry. My stomach was almost hurting, so how could I sleep? I knew that I would not die, but I would not sleep either.

And then my friends started cooking food. And the very smells of their food -- I had never thought that food could smell so beautiful. That day I knew that to smell food you need to be hungry. I was always overfed, so there was no question... And they were cooking very simple things. Then they all persuaded me saying, "We promise you we will not tell your family."

I said, "It is not a question of the family, it is a question of falling into hell. You will not tell my family, I will not tell my family, but the question is how I am to avoid hell -- because this is what I have been told: eating in the night is a sure guarantee to fall into hell."

They argued, but more persuasive than their argument was their food and its smell.

They said, "Can't you see that ninety persons are eating it? Do you think we are all going to fall into hell? The whole world eats in the night except for three million Jainas in India. Five billion people in the world -- they are all going to hell?"

I said, "Your argument is correct."

And they said, "In any case, if we are going to hell, wouldn't you like to be with us?"

I said, "I would love to."

And finally, I ate the food. The food was delicious, but I was eating it against my conditioning -- I immediately vomited. I could not manage to keep it in. And I thought I could sleep because I had eaten, but the whole night I was

vomiting till all the food was thrown out. Only late, at four o'clock, could I go to sleep.
Naturally, I was absolutely convinced that Jainism was right. I had already visited hell -- the whole night vomiting. I had already been punished enough.
And when I told my family, they said, "You can see for yourself, there is no need to argue with you. You suffered, and we had told you never to eat in the night."
But none of the ninety students vomited or anything. They were sleeping perfectly well -- tired and full of good food. I was the only one who was suffering. And it was not the food, it was the conditioning.

So you don't have to get out of the fear, out of the self-condemnation and guilt. All that you have to understand is that these are thoughts given to you by others. They don't belong to you, they are forced upon you. The very insight that they are forced upon you, and you will find a tremendous freedom coming out of the insight. They are gone, because they are only thoughts. There is not a real brick wall that you have to jump out of. If you try to jump out, that means you still believe in the wall.

I have heard about another psychoanalyst who was treating a man, a professor....
He had got this idea that strange creatures, small creatures were continuously crawling all over his body, and he was throwing them this way and that way. He could not teach, because most of the time those creatures... nobody could see those creatures.

He was told by the principal, "Nobody can see those creatures."
He said, "That is one of the strangest things about them, they are invisible creatures. But I can see them."
He was brought to a psychoanalyst. The psychoanalyst tried to convince him, "There are no creatures, nothing; you are perfectly healthy and I don't see anything on you."
But he was not listening, he kept throwing them away. In this way three months passed, and two times every week he had a session with the psychoanalyst.
But he said, "Your sessions are not helping, the creatures are growing. They are giving birth to new children, new kids. The whole body... day and night. I cannot sleep, I cannot eat because they go on crawling in my food."
The psychoanalyst and the man had become friends in those three months. The man was also a professor of psychology, so there was a professional relationship and the psychoanalyst was not taking any money from him. Today he was trying his best to persuade the man, so he had pulled his chair by his side... and the man was throwing the creatures away. And suddenly something happened....
The psychoanalyst said, "Stop it, you are throwing those strange creatures on me, and I am not even taking money from you! You can't do that. Last night I saw those creatures. Three months with you have destroyed my mind. I know they don't exist, but who knows? Now I have started to see them. So you sit a little farther away and throw them carefully. You are not supposed to throw them on me -- otherwise no sessions anymore! Last night my wife was very angry when I started throwing them. She said, `You stop this business of psychoanalysis, because

living with all those mad people one finally gets convinced. For three months you have been persuading somebody -- and nothing, no effect. And the man is so certain of his creatures. His certainty, his authority... naturally, you start thinking deep down that perhaps he may be right, who knows?'"

You don't have to jump out of the wall, because there is no wall. You have not to jump out of these things, you have simply to understand that this is a conditioning given by your family to you, by your atmosphere, surroundings, preachers. They have made you disrespectful of yourself, self-condemnatory. Without saying so they have deprived you of loving anybody. But a person who is filled with condemnation for himself, herself, is not capable of having a loving relationship with anybody. He cannot forgive himself. How can he forgive others? He knows he is a sinner -- others also are sinners. He knows he is a hypocrite, he is trying to hide everything within himself. That's what everybody else is doing.

You cannot have friends, you will feel full of fear about what is going to happen to you. Your life is running out of your hands. And all these conditionings will become more and more strong, because you will find rationalizations for them every day. Any mistake you commit, you will immediately say, "This is how I am."

To err is human. There is nothing much to it; it is not a sin to commit a mistake. Just don't commit it again and again -- that is stupid. You commit a mistake once, then learn about it that it is a mistake. In that way every mistake becomes a stepping-stone towards being more and more wise.

But with your ideology every mistake will become a sin. In fact, the conditionings are so powerful that even if you can do something right you will not do it for the simple reason, how can you do it right? You are such a sinner, so self-condemned, you cannot go against your conditioning and do something right. You will do something wrong and you will feel satisfied, because your conditioning is satisfied. But that conditioning is poisonous.

So just see it -- that it is not your doing, it is your parents, it is your society, it is your priests who have done it. And why should you suffer for their doing? You simply should undo it in a single moment of insight -- not slowly, not tomorrow -- because it is possible to finish all your conditioning this very moment. And when you go out of this hall you can go without your conditioning. There is no need to be worried that somebody else may get caught with your conditioning, poor fellow. Nobody will be caught in your conditioning.

Conditioning has no substance, it is just a continuous hammering of thoughts on the mind. Any thought can be made a reality, you just go on enforcing in every possible way and it becomes a reality -- but you will be living in a hallucination.

Adolf Hitler in his autobiography says, "If you go on telling a lie continuously, emphatically, with authority, soon it will become a truth." And he proved it. He started saying to people that the whole misery of the German nation, its defeat in the first world war, its economical depression... all its suffering was because of the Jews. Now this is so absurd. There is no relationship between the two. It is almost as if somebody comes and says, "All your misery,

all your poverty is because of bicycles." The Jews had nothing to do with it. In fact, Jews are very productive, very intelligent people. They were the richest people in Germany. They had all the wealth, they had all the intelligence -- they were the very pride of the nation.

You will be surprised that although the Jews are a very small race compared to others, they get forty percent of all the Nobel Prizes. It is absolutely unbelievable. This whole century is dominated by Jewish thinking: Karl Marx was a Jew, Sigmund Freud was a Jew, Albert Einstein was a Jew. These three people have made this whole century; their impact is tremendous.

At first people laughed, just the way you would laugh at bicycles... But Hitler did not bother about their laughter. He went on speaking -- and he was not a speaker like me who is just talking heart to heart to you. He would beat the table and he would shout and he would do every kind of action -- he was half mad! But he impressed people, because if a person speaks with such authority he must know something. And he and his followers continued to say that it was the Jews, because the Nordics, Germans, are the purest blood, the purest Aryan blood in the world, and Jews have "contaminated" it: "These Jews should be destroyed. Once we are finished with Jews, Germany will come up and rule the whole world."

Slowly, slowly people started believing him. It just takes time. And all that you believe is nothing but a lie repeated for thousands of years.

How do you know that somebody is a brahmin? How do you know that somebody is a sudra? How do you know that somebody is a vaishya or somebody is a kshatriya? And the

sudra cannot move upwards, and the brahmin is at the top... what makes you think that? I have seen very idiotic brahmins, and I have seen very intelligent sudras. Doctor Ambedkar was a sudra, and he wrote the constitution of India. They could not find a brahmin who was more intelligent, who knew all the constitutions of the world. He was the best man to do the job, but he was a sudra.

It was just an accident that somebody found that the boy was intelligent and helped him to go to England and to study there. Here, at that time, it was not possible for a sudra to go to a school or to a university. And when Ambedkar came back, he was almost an international figure as far as law is concerned. His expertise was perfect. He was not a Gandhian; he was against Gandhi. The people who were in power were Gandhians. They were all high-class Hindus. Jawaharlal Nehru was a brahmin. Still, they chose an anti-Gandhian, a sudra, Doctor Ambedkar, to write India's constitution.

So it is simply just an idea that has been perpetuated for five thousand years that society is divided into four castes. The caste is by birth, not by action! But the whole of India believes in it, even people like the great philosopher Adi Shankara, who founded an order of sannyasins. He is the most influential man Hindus have ever produced.

He was in Varanasi, and while he was taking a bath, coming up the steps, a sudra touched him.

He asked him, "Who are you?"

He said, "Forgive me, I am a sudra."

And Shankara, who was teaching peace and love and compassion, forgot all philosophy and all the vedanta --

which was teaching that the same God is in everyone. He forgot all about that. He was very angry and told the sudra, "You will fall into the seventh hell. You have disturbed me. And don't you know who I am? Be careful never to disturb any brahmin. Now I will have to take another bath."

The sudra said, "Wait a minute before you take the bath. I want to know one thing: is my body sudra or my soul too?"

Shankara had never thought that a sudra could discuss such philosophical matters. But when he had raised the question it had to be answered. And Shankara was in a difficulty -- he had never been in such a difficulty. He had encountered all the great masters and teachers and had been victorious in thousands of debates all over India, but he was defeated by a sudra on the steps near the Ganges in Varanasi. Nobody talks about it, but he thought for a moment about what to say.

Bodies -- everybody's body is made of the same elements. What speciality has the brahmin's body? The sudra was asking very significant questions. And what is the difference between the body of a sudra and a brahmin? So it must be the soul that is sudra....

"So you tell me, who has touched you, my soul or my body? And if the soul is sudra then what happened about your Brahma, the absolute, who is in everybody else -- all over the world, in animals, in trees, in stones. You can accept it in stones and you cannot accept it in a living human being. Who has touched you?

"If my inside is also part of Brahma, part of God, part of divineness, then there is no need to have another bath. And if you think my body is untouchable, then please prove to me what speciality you have got in your body."

This was the first time Shankara had to accept that he was wrong to get angry.
The sudra said, "Then simply go on your way, you cannot take another bath."

Nobody is lower, nobody is higher, but if for thousands of years... Manu has been the cause of the whole calamity. He preached these four castes, and they are still being followed. And even the sudra believes in them, it is not only the brahmin who believes in them.
I have been trying to convince sudras who used to come to see me: "You can come and sit on a chair."
They would say, "No."
They would sit just by the door, outside on the steps: "We are sudras, we cannot come in."
Even they have become convinced. If the brahmin is convinced one can understand, because he is gaining superiority by the conviction. But what is the sudra gaining?

In one place they were celebrating the birthday of a great saint, Raidas, who was a shoemaker, a chamar. I was just visiting there, so I said, "I will also be coming."
But they said, "No, how can you come there? Only sudras will be there."
But I insisted. The family I was staying with said, "It is creating trouble for us. If you go we have to go with you. You are our guest and we cannot let you go alone. We don't want to go there because if somebody sees that we are mixing with sudras, our whole life will be ruined!"
I said, "You don't need to come with me. I am going there."

But you will be surprised, the sudras wouldn't allow me to enter the area. They said, "No. We are sudras and we cannot commit this sin of bringing you down amongst ourselves. No, God will never forgive us."
I said, "This is strange."

They are so convinced. It is a lie, because in the whole world there is no caste system except in the Hindu world. So it is not something natural.
Abraham Lincoln was a son of a chamar, a shoemaker, and he could become the president of America -- one of the greatest presidents ever. When he gave his first address in the American parliament, just to insult him somebody stood up -- a very rich man -- and said, "Don't forget that your father used to make shoes for our family."
Abraham Lincoln's answer is worth remembering. He said, "I will never forget, and I am grateful that you reminded me because I want to declare to the whole nation, through the parliament, that my father was a perfect shoemaker, and I am not going to be that perfect a president. It is a question of perfection. I know my father and I want to ask you, do you have any complaint against my father's shoes? Then I can come and repair them, because I have learned from my father the art of making shoes."
Lincoln was not offended. Instead, the man looked foolish. On the contrary, Abraham Lincoln was very proud that his father was a perfect shoemaker: "While he was alive there was nobody else who could compete with him. Whatever he made, he made so perfect. He used to ask us, `Can you find anything wrong?' We were never able to find anything wrong with his shoes. I am afraid that I will not be that

perfect a president. My father still remains higher than me, and I don't feel that I will ever be able to surpass him."

The whole world is without a caste system, so it is simply a conditioning. You have just to see that you have been misguided, and in that very seeing, things start slipping away.
You don't have to jump out of them, they will simply flee away from you and you will feel a great freedom. Your fear will become love, your disrespect for yourself will become an immense love for yourself and for others.

The last question?

Question 3
BELOVED MASTER,
MY LOVE FOR YOU, MY RESPECT FOR YOU... THE PURPOSE OF MY VERY EXISTENCE HAS CHANGED AND WIDENED SINCE I MET YOU. YOU ALLOWED ME TO ACCEPT MYSELF AND SEE MY INNER BEAUTY.
SINCE I MET YOU I STARTED DARING TO LOVE, LAUGH, AND DANCE AGAIN. YOU OPENED MY EYES TO BEAUTY, TO THE POETRY OF LIFE. I FEEL YOUNGER, ALMOST CHILDLIKE, AMAZED BY THE BEAUTY WHICH PERMEATES EVERYTHING -- A YOUNG PAGAN ROVING WITH PLEASURE, DRINKING THE JUICE, ENJOYING EVERY DROP OF IT.
IS IT DEEPLY IMMORAL?

No, it is immensely moral. It is the only morality there is -- to be a pagan, to squeeze every drop of juice of every moment in life; to be a child, innocent, again running after butterflies, collecting seashells on the beach, colored stones... seeing the beauty of existence which surrounds you, allowing yourself to love and be loved.
Love is the beginning of religion.
And love is also the end of religion.
And a religious person is always young. Even when he is dying he is young. Even in his death he is full of joy, full of dance, full of song.
I teach you to be pagans and I teach you to have the innocence of children. I teach you to know the wonder and the mystery of existence -- not to analyze it but to enjoy it, not to make a theory out of it but to make a dance out of it. The whole existence is dancing, except men. They have become a big graveyard.
I am calling you to come out of your graves.
No, it is not immoral. All the religions will say it is, but all those religions are wrong. Whoever says this is immoral is just against humanity, against existence, against joy, against bliss, against everything that leads to godliness.
I am all for it.

Okay, Maneesha?

The Sword and the Lotus

Chapter #20

Chapter title: Reaction never brings freedom
10 February 1986 am in

Question 1
BELOVED MASTER,
DURING THE LAST YEARS THE INDIAN SHAMANS HAVE GONE MORE AND MORE INTO PUBLIC WORK.
CAN YOU SAY SOMETHING ABOUT THIS WORK?

It is something complex to be understood, but two points will help. One is -- which is a vital point -- that the East has suffered tremendously from the Western invasion of the East, creating slavery. And the East was not prepared to fight. For centuries it has been thinking of nonviolence and it has gone into its very conditioning not to fight. It is better to be a slave than to be a killer of man.
It was Eastern spirituality which helped the Western powers to rule over the East for three centuries. They should not think that it was their power. They were all small nations. Their power was small. The Eastern nations were tremendously big. They had immense potential for power, but just the spiritual background was against violence and war.
But everything has a reaction.
Although the East became a slave to Western materialism and material forces, the West could not kill the Eastern spirit, its mysticism. There is no way to kill it. They even started to inquire into the mysteries of the East. They translated all the best mystic literature of the East into Western languages. That was the beginning of the turn of the wheel. Then Eastern spiritual teachers started going to

the West, because now the West was acquainted intellectually with Eastern spirituality, and it was so clear to them that their own spirituality was far behind.

As the Eastern teachers reached the Western countries they proved it absolutely -- that whatever is thought to be religion in the West is very primitive and crude, and the East has something more superior to offer.

What I am leading up to is that the East lost its freedom because of spirituality. Now it is gaining a new kind of empire around the world because of the same spirituality; now every seeker from every country has to come to the East. And it is perfectly good, because spirituality does not create any slavery, yet it can create an empire of influence, and that is what is happening -- and it is going to happen more and more.

The West will have to pay for whatever wrong it has done to the East -- it has been ugly and barbarious. And it conquered people who were not at all interested in fighting. The reason they succeeded was not the power of the conqueror, the reason was simply that the people they were conquering had dropped the very idea of conquering, fighting, killing.

But nature tends to a balance....

The West will have to learn from the East and accept the East in a very different sense -- the master. Spirituality cannot create slavery, but it can prove a certain inner superiority. So more and more Eastern teachers -- Hindus, Sufis, Zen, are bound to conquer the world. They have every right... without killing anybody. And it should be welcomed because it is going to change the violent attitude of the West.

So three hundred years of repressed spirituality is now expressing itself because all that materialist empire of the West has disappeared. Now the Eastern countries have freedom, and they certainly have thousands of years research, discipline and experience. In comparison to the East, the West is very childish. So the teachers who are going to the West to work may not be aware why it is happening, but I am perfectly aware it has to happen to bring the balance.

Secondly, the West has enjoyed materialistic values and is now fed up with them. They have created two world wars, and they have brought the whole world to the brink of a third world war which is going to destroy all life. They are in immense need for an inner transformation.

The East can fulfill their conditions, can change their attitudes, can give them some taste beyond material values. And once you have some taste beyond material values you are a totally different person.

Christianity will try to prevent these people from coming to the West because now it is a question that if these people go on coming, then Christianity's hold cannot remain for long.

There is nothing in Christianity which is comparable to the Upanishads or to the teachings of Gautam Buddha.

Christianity is a barren religion. It has not created anything like Zen or Sufism or Hassidism, for the simple reason that it has never allowed any rebellious spirit. It has been cutting the rebellious spirit from the roots.

Religion reaches to its heights only through the rebellious people, not through the mundane, the ordinary; not through the obedient; not through those who are satisfied just to

believe that they will be saved, but only by those who make an effort to save themselves. Christianity has not allowed them.

It is the most out-of-date religion so there is great fear. It has nothing to offer, and the more it resists the mystic teachings coming to the West, the more it will be in trouble because the youth, the young people, are no longer interested in Christianity. It has nothing of interest. It is a sick religion. It stopped growing the day Jesus was crucified.

The Eastern religions have been growing because the rebellious people may not have been liked, may not have been accepted by the orthodox, but they were not killed. And when they blossomed, even the orthodox had to accept that they were wrong.

It is because of this quality that the highest peaks of Zen, Sufism and Hassidism became possible. These are the most rebellious elements in Buddhism, in Mohammedanism and in Judaism.

Hinduism has no future, just as Christianity has no future. Both have lost touch with reality, both are hanging only with empty words. You cannot deceive people for long. And other circumstances are helping.

For example, Tibet has been taken over by China, so all the best Tibetan lamas had to leave Tibet. Now they are all over the world... and Tibet has one of the greatest disciplines to create a new man.

Hassidism is not accepted by the orthodox Jews, but it will be accepted by the new generation. My own people consist of forty percent Jews, and the reason is Hassidism. Listening to me and being with me, for the first time they

recognized that Hassidism is the very cream of their religion, and whatever I am saying is purely Hassid.
It is not just a coincidence that in this big world where Jews are few, forty percent of my people should consist of Jews.
The Zen people are so much interested in me that there are many Zen masters in Japan -- they have big monasteries, and they are teaching Zen through my books.
When I was in jail I received thousands of telegrams and telephone messages and letters. Many Zen masters protested, but not a single Hindu religious leader protested. Many Sufis protested. In India, Ajmer is the headquarters of the Sufis because the grave of one of the great Sufis -- Nijamuddin Chisti is there. He was of such eminence that his name has not remained just that of an individual. Chisti has become a school, a specialist school of Sufis. And the man who is the head of Nijamuddin's dargaha in Ajmer sent me a telegram -- he had never seen me. He quoted a Sufi saying.
I don't know what the word baaj is in English -- you will have to find it out. `Baaj' is one of the strongest words -- he who flies the highest in the world -- the saying says that. It is an ancient saying. He simply quoted the saying -- that was the whole telegram. He wrote to me, "It is not the crows who are being caught and imprisoned, chained, it is the baaj who has the highest flight. It is difficult to catch him, but once he is caught then he is chained, imprisoned. So it is a blessing they have recognized that the baaj is in you."
I received letters from Hassid rabbis saying, "We are with you." But I did not receive anything from any Christian religious leader or any Hindu religious leader, and I can see

the reason why they could not. They cannot have a rapport with me; they are dead and rotten.
So more Tibetans are there, more Japanese masters are there, more Hassid masters are working and becoming respectable in the new generation. It is really a reversal of the whole role.
The East is spreading its wings as a spiritual empire over the whole world -- and it is good news. It is not going to harm anybody, it is going to take away the chains of people, their conditionings, and make them enjoy freedom -- and the time is ripe.
The West has been clinging to materialist values which are very much lower than yours. They can kill, but they cannot give you a new life. They can destroy, but they cannot create.
So there is a great creative upsurge in the whole world. It is coming from the East, and soon the distinction between the East and the West will be lost.

Question 2
BELOVED MASTER,
THE NEW AGE MOVEMENT IS BECOMING STRONGER IN EUROPE. WE SEE PARALLELS TO YOUR PROPHECY OF THE QUANTUM LEAP. WHAT DO YOU THINK ABOUT THE NEW AGE MOVEMENT?

It is good but not good enough. It is good because anything replacing the old and the rotten is good, but I also say it is not good enough because it is only a reaction.

To be perfect it has to be not a reaction but an understanding, and it is missing that.

In reaction you simply move to the other extreme, and every extreme is dangerous. For a few days it may give you the feeling that you are free, but all extremes prove to be prisons. And from the extreme there is no growth because there is nowhere you can go ahead.

Growth is always in the middle.

Extremes are horizontal: the past has lost its value... there is a vacuum. Certainly the natural tendency of the mind is to create opposite values to the past -- because it has failed -- and replace them. You are certainly replacing new values in place of the old, but you are forgetting that they were extremist and you are also extremist. So the change is only superficial. Deep down you are still in the same position.

Certainly a new man is needed, but the new man will not come out of reaction. The new man can come only out of understanding the old -- where it has failed and why. And it is impossible to miss that it was extremist. It went too far in one direction, denying the other direction completely.

For example, it may have been spiritualist -- denying materialism completely. It may have been otherworldly -- denying this world completely.

The reactionary person will be just the opposite, will accept this world and deny the other world, will accept materialism and deny spiritualism. It is simply putting things upside down. It is not going to help. It is a relief for a few days... again you are caught in the same old game.

My understanding is that man, if he really wants to be new, has to be more understanding and less reactive. Reaction needs no understanding; it is anger, it is frustration, it is

revenge. But in revenge, in anger, in frustration, you cannot produce the new man.

The new man has to be understanding, meditative, silent, calm and collected, centered. He has to be exactly in the middle where materialism and spiritualism meet, where that world and this world meet, where all opposites meet. And he has to be comprehensive, big enough to contain all the contradictions in him and create a symphony.

The new age movement is there. It is a good sign that people are frustrated with the past, but that is not enough. It may destroy the past but it will not create a new future, and whatever you do out of reaction will be a continuity with the past. If the past was the thesis, you will be antithesis, but connected with it, dependent on it. Your whole excitement is in destroying the past, disconnecting yourself from it, but that is not enough -- that is really wasting energy.

Your energy should be creative -- of the new man. And the new man cannot be created without meditation, because that is the only way to find a more clear consciousness, perceptivity, sensitivity. And that is the synthesis of the opposites -- so there is no question of any reaction. It is action on its own, not related to something as reaction. Reaction never brings freedom.

You can see it in J. Krishnamurti's life -- a man of tremendous potential who has lived his whole life in reaction. Whatever he was taught by his teachers, masters, there seems to be a wound in his heart. It is a strange situation which has never happened before.

People have become enlightened on their own, but this was a forced enlightenment. He was not allowed to meet

ordinary people, not allowed to mix with ordinary people. And he was continuously trained, disciplined so that he would become a world teacher. And one can understand -- twenty-five years of continuous discipline and torture, anybody will react -- and he reacted.

He started denying all those values that were imposed on him: discipline, discipleship, initiation, the necessity of a master, the necessity of holy scriptures... everything that was forced on him he denied, rejecting, reacting, furiously. And it is sixty years, and he has been doing the same thing. The theosophists have not created a world teacher. Their whole effort has created an anti-world teacher, but this is not balance. He has paid too much attention to his past, he is not out of it. He will be out of it the day he drops his reaction. People think him revolutionary because they can't make the distinction between revolution and reaction. Reaction is not the birth of a new consciousness, it is simply a revenge. He is still fighting. Those twenty-five years have been such a deep wound -- it has not healed in sixty years. And he won't allow it to heal because now it has become his whole life.

If he had not reacted but, without any seriousness and without being angry, had simply come out of the theosophical movement saying, "Forgive me, I cannot do this," and if he had forgotten them and moved on his own insight, he would have become a world teacher with a tremendous understanding. He would have been of immense help to people. He has worked hard these sixty years, but nobody is being helped.

The same is the situation with the new age movement -- they are just going on a reactionary trip. I would like them

to stop in the middle: forget the old and put your whole energy into creating the new man, because without the new man there is no new age.

Question 3
BELOVED MASTER,
THERE IS A GREAT POTENTIAL OF CREATIVE, CRAZY AND INTELLIGENT ENERGY AMONGST THE EUROPEAN ARTISTS, POETS, WRITERS AND THEATER PEOPLE. THEIR LIFE IS FULL AND HOT AND THEY ARE TOTALLY SURRENDERED TO THEIR PROFESSION. MEDITATION IS A STRANGE PHENOMENON FOR THEM. MOST OF THEM DON'T EVEN WANT TO HEAR ANYTHING ABOUT IT. PLEASE COMMENT.

Anybody who does not understand meditation cannot be a great poet. From where will he get the inspiration? He is unaware of his own sources. He can compose poetry -- it will be verbal, linguistic. He may fulfill all the rules that are needed, but there will be nothing poetic in it. It will remain prose in the form of poetry.
On the other hand the meditator may not write poetry, but his prose is poetry. Whatever he says has poetry in it.
The people who have not heard about meditation cannot be great painters. Meditation is the background of all great creativity. Whatever they do -- painting, music, poetry -- it will remain mundane.
And the danger is that without meditation they can always go mad. So the craziness is a potential danger. To be

creative is a strange situation. If you are creating things through your mind... the mind has a very limited scope and it is not meant to be creative. It is a memory system, but because it has also the capacity for imagination, you can turn that capacity for imagination into poetry, into painting, into music. This is going to be dangerous because your mind potential is very limited. You will be exhausting it. That's why all these people look crazy, a little bit outlandish. Something seems to be wrong with them -- they are not normally healthy. The problem is that they have used the energy of the mind which keeps you normally healthy and now there is an empty space in the mind. And that is what gives you the feeling that something is loose in their heads.

Creative energy has to come from meditation, because meditation has no other purpose. And meditation is vast, its resources are infinite. You can share in poetry, in music, in sculpture as much as you want, and fresh waters will run in. The mind has a limited quota. It is not supposed to be creative, it is supposed to be only a computer. Computers can also create: if you feed them poetry, they will reproduce poetry, but they cannot bring anything new. And that is the poverty of the mind. It is only a bio-computer. So whatsoever these people are doing, their poetry must be stolen. It may not be stolen from one source, it may be stolen from many sources so you cannot find from where they have got these ideas. Their painting will be stolen.

I am reminded of Picasso....

One of his paintings was sold at a very high price -- one million dollars. And some critic suggested to the purchaser,

"Have you inquired whether it is an authentic Picasso? There are so many people who are copying, and it is very difficult to find out which is authentic and which is not. Picasso was also present at the exhibition; you could have asked him."

The man said, "There is no question, because while he was painting it, then too I was present. We are friends. It is absolutely authentic. I need not inquire of anybody. I saw with my own eyes that he was painting it."

But the critic was suspicious. They both went to Picasso -- both were friends of his. Picasso's girlfriend was also present, and they asked, "What do you say about the painting? Is it authentic or not?"

Picasso looked at the painting and said, "It is not."

The man said, "But this is too much. I saw you painting it."

And Picasso's girlfriend said, "That man is right -- you have painted it! And now this is unnecessarily hurting the man. He has wasted one million dollars on it and this is not a time to joke."

But Picasso insisted, "It is not authentic. And the reason is that I have painted this painting before. This is only a copy of it. I had no other idea at the time, so I simply repeated an old idea which was liked very much. I have copied myself. So you are both right, that you have seen me painting it. But I am talking from a different viewpoint. It does not matter who copies it -- whether Picasso himself copies it or somebody else -- but it is a copy, it is not authentic. The vision was not authentic... I had no vision when I was painting it. I had no joy when I was painting it. I was simply painting it for the exhibition, and finding nothing original coming to me, I simply painted an old painting.

"If you don't believe me I can tell you in which gallery the original painting is and you can take this painting and compare it. There is the original. This may even look more beautiful than that because I have grown. That painting was done when I was amateurish. So this may look even better now I am expert. But I cannot lie. The truth is, it is a copy."
They went to the gallery, and there was the painting. Certainly it was amateurish and this one was far better. But Picasso said, "That is the original. I have not painted it. I was not there when it was being painted -- the idea had possessed me totally. When I painted this I was just an expert painter. It was done only by the mind, I was not possessed by anything. Please forgive me, but I cannot lie. You can say to people that it is Picasso's own painting, but don't say that it is authentic."

Now this man is making a tremendously great distinction. Mind can repeat but cannot create. And by repeating it is exhausting its limited sources and it drives the person crazy. And finally, the man is going to go mad.
I do understand what is happening in the West. So many people are painting, so many people are playing music, so many people are dancing, so many people are composing poetry, literature... but there seems to be nobody who is going to be a master. They will all end up in madness, sooner or later.
They are giving the indication that they don't care about meditation -- they have not even heard the word. And even if they have heard it they don't want to get into it.
They don't know anything about what meditation is -- it is your greatest source of energy. The mind is a small

mechanism -- you can reach to meditation and use the mind in any way. The mind has to be used for any expression, but then the energy will be coming from meditation. You won't look crazy. You will look more peaceful, more calm and more quiet, more at ease. And whatever is expressed through you will have something of the beyond in it.

The mind is superficial; it can create superficial things. The mind is not at peace, so whatever it creates has the impact of tension, anguish, anxiety, craziness.

To be in contact with meditation changes the whole quality. It is not only today that it is happening; for almost one century slowly, slowly the painters, the poets, and other dimensions of creativity have lost contact with meditation. Looking at their paintings you can see the craziness. In fact, the crazier the painting, the greater people think it is. The paintings have gone so crazy that you don't know which side is up and which side is down.

One man was purchasing paintings from Picasso....

The man wanted two, and Picasso only had one. Picasso went in and cut the painting in two! Picasso's girlfriend said, "What are you doing? You have destroyed a great painting."

He said, "Don't be worried. I have created two paintings -- and you will see."

He sold them as two paintings. Neither did he know what it was, nor did the other person know what it was.

You cannot cut a real painting in two because it is an organic unity. But if it is just crazy -- throwing colors on the canvas without creating an organic unity -- you can cut it into two pieces, or four pieces... Then it becomes four

paintings... and nobody is supposed to ask "What does it mean?" Meaning has been lost long ago.
And the man was immensely happy to have two paintings. He paid for two paintings.

Music has fallen very low, dance has fallen very low... almost to the state where they can only be described as disgusting, ugly. They have taken the color of sexuality. All your music, all your dance, is nothing but sex provoking. You enjoy them because they are sex provoking.
It is a kind of subtle masturbation. This is the first time that art has fallen so low.
Looking at an ancient Zen painting, or Zen poetry, or a Sufi story, you are transported higher, you don't fall downwards. They touch higher centers of your being.
Even if a man like Gautam Buddha, who does not paint, who does not compose music or poetry, who does nothing that is thought of as a creative activity... creative arts.... But the way he is, the way he speaks, or the way he remains silent is in itself a poetry, a painting, a sculpture.
In Indian temples you will find the statues of Buddha, and in Jaina temples you will find statues of Mahavira and twenty-three other Jaina prophets. You can't make any distinction between those twenty-four tirthankaras and Gautam Buddha, except one. Buddha has his hair piled up like a crown, and the Jaina tirthankaras don't have hair. Otherwise, you cannot make any distinction, their posture is the same....
And twenty-four tirthankaras of the Jainas -- even Jainas cannot make any distinction, so they have to invent symbols for each. Underneath the statue there is the symbol

line for Mahavira, and other symbols. So if you ask, "Who is this?" they will look at the symbol and they can tell you. Otherwise there is no difference.

I was visiting a great Jaina temple....
The priest was a very learned man. And I asked him, "Can you imagine twenty-four persons over a long stretch of time being exactly the same?"
He said, "I have never asked myself the question, and nobody has inquired about it. This is certainly impossible to have twenty-four persons exactly the same: their eyes, their noses, their faces, their bodies..."
I told him, "You should find out."
The next day when I was leaving, he said, "I could not sleep the whole night. I don't see any way to find out; the scriptures say nothing. And your question is absolutely relevant, it cannot be denied."
I told him, "You don't be worried because I know the answer. These are not the statues representing personal identities, these are the statues representing the qualities of meditation, silence, beauty, centering. And it was good that the sculptors never bothered about physical differences -- they have looked at the spiritual similarities. These statues are not of the physical bodies, the physical bodies cannot be the same for twenty-four persons. They have looked at the spiritual qualities."

It is certainly an experience to sit silently in a Jaina temple watching a statue of Mahavira, or any other prophet -- just looking at it. And you will be surprised that you start feeling certain qualities -- tremendous silence, a great

beauty. The centering of the statue somehow creates a synchronicity -- you start feeling centered, calm and quiet. Jaina temples are the best in India. Neither Hindu temples nor Buddhist temples can compare with the spiritual quality that Jaina painters, sculptors, architects, have brought. Hindus don't have great temples. Buddhists must have had at one time, but their temples and their statues have been destroyed. In fact, they were the first in the whole world to make the statue of Buddha.

At least in the East no one had seen statues before Gautam Buddha's were made. That's why in Arabic, in Persian, in Urdu, the name for image or statue is budt, which is just a slight change of buddha. They were the only statues. In these languages the temple is called budtkhana. That means the place of the buddha, the house of the buddha. The word `buddha' became synonymous with `statue'.

There are big temples in China, in Japan and other countries, but Jaina temples have certainly a unique quality. The reason I can understand -- the Jainas are the richest people in India. They could manage billions of dollars to make their temples. Hindus are poor in that way; they could not manage. And Buddhists did not live in India for long -- only five hundred years after Buddha. And for three hundred years they worshipped, not the statue of Buddha, but only the statue of the bodhi tree.

For three hundred years Buddhist temples had only the bodhi tree carved in marble. There was nobody sitting underneath. And that was very symbolic and very significant. Buddha was not even represented. The meaning is clear-cut -- that sitting under this tree, Buddha disappeared as a human being and became a universal

force. Now, how to make an image of a universal force? So for three hundred years they were not creating it for a very valid reason.

But slowly, slowly they found that over three hundred years people lost the idea of Buddha. There was only a tree. Nobody remembered that somebody had sat under the tree who had become so absent that he could not be sculpted.

At that very time, Alexander the Great came to India. His face was beautiful, his body was beautiful -- and all the Buddhist statues resemble Alexander the Great as far as the physical shape is concerned. They had no pictures, no paintings of Buddha, no idea how he looked. But seeing Alexander, they thought that he must have looked better than this man. He comes very close.

So none of those statues of Buddha resembles Buddha. We don't know how he looked: the statues are of Alexander the Great. And he had a Greek beauty -- a very handsome man, a very disciplined body. They changed the statue totally. They took the outer form of Alexander's body. He was not a meditator, he was not a silent man, he was not compassionate, he was as cruel as one can be. He was murderous. He was so full of desire that he wanted to conquer the whole world.

He was just the opposite of Buddha, who was desireless, silent, the most cultured man humanity has produced. So they have taken the outer shape, but they have put all the qualities...

Sitting before Buddha's statue you will find the same happening to you, and this I call objective art. It is not your crazy mind and its crazy ideas.

The people who created these statues must have been meditators, otherwise it is impossible for them to bring to marble those qualities. It is really a great, unbelievable phenomenon that they have changed stones into silence, into sermons....

In the West, whatever is happening in the world of art is crazy. It will remain crazy and will go more and more mad and will go on falling lower and lower, unless these people are introduced to meditation. That will help their own individuality and that will help to transform the very quality of their art.

Without meditation they are just spent cartridges. They will go on repeating what they have been doing and they will do all kinds of stupid things. They will make collages... cuttings from newspapers and magazines, and joining them.... They will show their craziness in every way.

In American jails I saw, in almost every cell in all the five jails I was in, they had cut naked women in ugly postures from magazines -- which to a refined mind, to somebody who knows something of silence and peace, will not look sexual. They will look simply perverted. But the whole of the walls of the cells were covered with all kinds of pictures.

In the cell in the first prison I had an inmate with me. He had all those pictures. He said, "Please forgive me, but what to do in this jail? So I have put these pictures..."

I said, "It doesn't matter. If you enjoy them, it is perfectly okay. And I am not going to be here for long -- maybe one day or two days. Don't get disturbed by me."

And in the morning I saw him kneeling on the ground, putting his head on the bed, on the Bible, and praying to

God. Then I tapped on his shoulder and I said, "This is stupid."
And he said, "You did not object to those nude women and you are objecting to my prayer to God...?"
I said, "There is a contradiction. Can't you see? You should stop at least one activity. And I think those pictures are more important. You have put them on the walls to look at for twenty-four hours, and this you do for five minutes in the morning... this is not so important."
He said, "You must be crazy."
I said, "If I was not crazy, why should I be here? But you tell me which is really important -- these five minutes...? And I have been watching you. Although you are putting your head on the Bible, you are looking at the pictures. And you call me crazy!"
He said, "That is true. This I am doing just because I have been told from my childhood that he is the savior. I have been five years in this jail and I have to be here ten years more. So I was just telling him, `You are compassionate, and you know how my family must be suffering, so save me from this misery.' Ten years is too long. Somehow I managed to pass five, but I don't think I will be able to survive ten years."
I said, "That's perfectly okay. But while you are saying that, why are you looking at those pictures? If you go on doing that Jesus will not hear you, because you are not interested in Jesus or his Bible. You are simply trying to use him, but your real interest is on the wall."
He had at least fifteen pictures cut out of magazines and pasted there. And then I found that in almost every cell there were the same kind of pictures.

These people in the West, if they don't want to go mad, they will have to go into meditation. They have more potential than ordinary people, but it is a strange thing that artists are very egoistic. They may be following any kind of art but they are very egoistic, and that ego prevents them, and that ego is going to cause their madness.
So whether they listen or not... if they don't want to listen to the word `meditation', they can use other words -- use `witnessing', use `awareness', use `alertness', use `consciousness' -- they all mean the same.
Perhaps `meditation' reminds them of religion and they have reacted against it -- they have thrown the baby out with the bath water.
Use other words: `consciousness', `awareness', `watchfulness'... which do not have much association with religion.
Use some Eastern terms for which they have no antagonism: `nothingness', `nirvana'... Perhaps they may get interested -- "What is nirvana? What is nothingness?" Then you can explain to them exactly what meditation is. Use any name, but meditation has to be introduced into their lives to save them, and to save through them many others who will be corrupted by their art.

Okay, Maneesha?

The Sword and the Lotus

Chapter #21

Chapter title: Something deeper than the mind

10 February 1986 pm in

Question 1
BELOVED MASTER,
GOOD EVENING. ISLAM HAS OFFERED IT WITH THE KORAN, AND CHRISTIANITY WITH THE BIBLE. WHAT IS YOUR OFFER?

They have offered to you because they wanted to purchase you. It was an insult to your humanity.
The very effort to convert anybody is trespassing his spiritual territory. It is an effort to enslave you through some doctrines, logic, but basically it is not a spiritual endeavor, it is political, the politics of numbers.
I am not a politician, and I am not interested in converting anybody. I don't have any religion to which I can convert you. I cannot give you anything that you have not already got.
So my approach is totally different. I take away from you that which you don't have, but which you believe that you have -- your ego, your desires, your jealousies, your anger, your cruelties -- all that prevents you from finding your real treasure.
I want to take away these shadows from you which are not authentic, which have been imposed on you by others. You are a victim. And I want to give you nothing but your own being, which you have already got but you have forgotten it. All that I can do is to help you remember it.
I am reminded of a very famous parable....

There was, in Japan, a thief who was known all over the country as the master thief because he had never been caught. And he never stole anything from anybody without warning him ahead of time. Even the emperors, the great warriors, the samurai -- he would inform them, "Tonight, be aware! I am coming."

And still he was never caught. In fact, a time came when people started feeling proud that the master thief had chosen them. It was a great credit, because the master thief was not going to choose somebody ordinary.

The man was getting old. His son asked him, "Your whole life you have been one of the most famous men. Everybody knows that you are the master thief, but nobody has been able to catch you red-handed. Now you are old and some day you will die. Won't you teach me your art?"

The old man said, "If it was an art I would have taught you already without your asking. It is neither a craft nor a skill nor an art -- it is a knack. If you are willing, I am ready to give you a chance. Perhaps you can get hold of the knack."

The young man was enthusiastic and he said, "I am absolutely ready." But he was unaware of what was going to happen....

That very night the father said, "Then come and follow me."

The old man was almost beyond eighty. The young man was not more than thirty -- healthy, strong. But out of fear and nervousness -- it was not a cold night -- he was shivering. But he was amazed that his father was going ahead of him so normally, so casually, like somebody going for a morning walk. And they were going to the king's palace, which is the most dangerous place to enter.

And then to steal, to get away... the young man was already losing hope. The old man dug a hole in the palace wall, but with such care, with such awareness that there was no noise at all. Brick by brick he removed... and the young man standing by his side could not believe that you could do such a thing in somebody else's house in the night. And the father was doing it as if it was his own house.

The hole was made, the father went in and he asked the young man to come in and follow. Now he was repenting why in the first place he had asked to learn this art -- this was dangerous! "I cannot imagine how I am going to get back home. And this man has chosen the king's palace to teach me. He is dangerous, he has no love for his own son. He should have started from a small place -- some poor man's hut."

The whole house was surrounded by guards, but the old man went on working. He had many keys, he managed to enter to the very innermost room of the palace and he told the young man, "Go inside the cupboard because I know the king has immensely precious treasures studded with diamonds, emeralds and other precious stones. So you collect as many you can and I will wait outside."

The man went into the cupboard. He could not believe his eyes -- he had never seen such jewelry. But while he was looking at the treasures the old man gave him a shock. He closed the door of the cupboard, locked it, and shouted loudly, "Thief, thief!" He ran out from the same hole he had come in, leaving the young man locked inside the cupboard.

You can imagine what happened to the young man. He wanted to kill his father! But he had no hope that he would

ever see him again. He would go directly to jail for his whole life. It was such an unfortunate moment that he had asked... but now nothing could be done.

The whole house was awake. Servants were running here and there, and they found the hole in the wall. It was certain a thief had been in. They found all the doors open.

One maidservant went, following the doors which were open, and reached to the innermost chamber -- there was nobody. The man was inside the cupboard but he could see that some light had come in; the maidservant was carrying a candle in her hand. He could hear her footsteps, and suddenly he started making scratching noises as if some rat was inside the cupboard. He was amazed at himself, what he was doing. And the maidservant, thinking that there was a rat inside, unlocked the door. And as she opened the door, the young man blew out the candle, pushed the maidservant, ran away as fast as he could, and jumped out of the hole. A crowd of guards, and the neighbors, and the master of the house, and other servants... all were following him with torches in their hands.

He was a champion, a national champion in running. But he was amazed, he had never run this fast, even while he was competing for a championship, a national championship. He was running at least four times faster. It was a question of life and death, not just winning a trophy.

But he was afraid they would catch him anyhow. Where could he go? If he went to his house he would be caught. But as he was running, he came across a well and he saw a rock. He took the rock, threw it into the well and ran away. All this happened not through thinking, neither the noise he had made in the cupboard... because the mind can only do

something which it knows already. Now this was an absolutely new situation -- the computer of the mind could not function.

In a new situation the mind stops because it has no answer. Ask the old questions and it is a great scholar.

Nor had he ever run with such a great speed. His mind was not doing it; it was something deeper than the mind, greater than the mind, more vital than the mind -- it was his basic energy. This is what is called running "from the very guts."

And then suddenly, when he threw the rock into the well, he was not able to understand what he was doing and why he was doing it. It was all happening -- it was not a conclusion of the mind.

And because of the noise in the well the whole crowd gathered around thinking that he had jumped into the well. And even though they had torches they were of no use for looking into the well. The well was deep and they would have to wait for the morning. And they thought that now there was no problem either. Either the man would die, or if he survived the whole night, in the morning they could catch hold of him. "Just keep the well guarded" -- and they all went back home.

The young man reached his home. He could not believe that his father was fast asleep, snoring. He looked at his father and he thought, "What to say to this old man?" He was angry, but he was also amazed that he had put his only son in such a dangerous situation. And still he was not tense, he was already fast asleep.

He shook him, he pulled his blanket... The father, without opening his eyes, said, "So you are back. Good, my boy. Just go to sleep. I know you want to tell the whole story

now, but there is no need, you are back. I have understood the whole story. You did know the knack of being a master thief. It is not a question of the mind, it is something deeper than the mind. Now go to sleep. In the morning we will discuss in detail what happened."
He was not even interested to know. He didn't open his eyes.

It is simply a knack to make you remember yourself. If it was an art it would have been very easy -- a craft, very easy. Because it is a knack, it is the most difficult and mysterious phenomenon.
The master has to create devices in which he hopes it may happen. If it does not happen, he creates another device. The real master is nothing but a very creative artist about devices.
And some day or other, some device or other succeeds, and suddenly your mind stops. Suddenly, you become aware that you are not the mind. Just one moment's taste is needed -- you have found the key.
Then you can go to the same space again and again. And slowly, slowly that space becomes your very being, your very breathing. I don't have a Holy Bible to give to you, I don't have a holy Koran to give to you, because I don't believe that any book is holy. All books are written by man. The holy books are only an exploitation, cheating. None of them is written by God. They are not even first-class literature.
I don't have any holy book to give to you. My hands are empty. I don't have a sword in my hand, because fear

cannot make you self-realized. Fear can reduce you into a slave. Fear cannot help you to remember your being.
Neither have I bread and butter in my hand, because I don't want any poverty on the earth. The religions who are increasing their numbers by giving bread, by giving medicines to the poor, opening orphanages, converting the untouchables, opening schools and hospitals -- on the surface it seems they are doing great service.
It is not a service, for two reasons: one, their motivation is to increase their numbers. They are purchasing you very cheaply and in such a way that you don't even feel that you are standing in a slave market -- that you are being auctioned. And secondly, it is not service, there is another motivation. The more Christians you create, the more virtue you will be gathering in the other world. The more people you make Mohammedans, your paradise becomes more certain.
So it is greed on their part. And it is politics, because as their numbers grow they start throwing pressure upon governments, upon nations.
Just now the pope has been here. In his first day's speech in New Delhi he was very much disappointed. It is reported that he made the remark that this has been the worst day in all his world travels. Now, a spiritual person does not get disappointed because only twenty thousand people have turned up to listen to him. And even they started leaving in the middle. Up to now he has been touring Catholic countries, so there were millions of people attending. In fact, these twenty thousand people had not come to listen to him, they had just come out of curiosity.

But why should he be disappointed? You are disappointed only if you have a certain desire; otherwise, whether anybody comes or not it makes no difference.

In that meeting he remarked in a very subtle, diplomatic, indirect way against the Hindu caste system, that all human beings should be treated equally. He is not aware or he is lying, because the sudras, the untouchables who have become Catholic Christians, they are not being allowed to worship with all the other Christians -- they are segregated. They have been given different small churches to worship separately. Now the man had some nerve to condemn Hindus.

And the sudras who became converted to Christianity became converted only on the grounds that they were promised that they would be treated equally. And they are not treated equally -- they cannot even worship in the other churches, with the other Christians.

So they are Christian sudras; there is no change at all. It has not been a gain in any way. It has been a loss, because when they were Hindu sudras the Indian constitution was giving them special privileges. In jobs there were limited quotas for them. Whether they were more proficient or not, those limited places were given to them. In universities, in colleges, they were given special scholarships. Whether they deserved them or not, that was not the question. They have suffered for centuries, and now some compensation has to be made. By becoming Christians they have lost all those privileges, because they are no longer Hindus. And as far as their being sudras is concerned, they are still sudras. So they have been cheated badly.

And the pope had not the guts to say directly to the Hindus, "Your caste system is inhuman." He did not mention Hinduism. A criticism has to be direct and clear, honest and sincere. Why was he afraid of making a direct criticism? He was afraid because he was going to move around India, then everywhere he would be condemned and protested against because the caste system is the very corner stone of Hinduism. It is ugly, it should not be there, but even critics are such cowards.

And you hope these people can give you spiritual experience? They don't have it themselves. Their spirituality is just their seniority; it is bureaucracy. It is not that somebody becomes a pope because he is enlightened, he becomes a pope because he is the seniormost priest. They cannot give you anything. Yes, they can force you or purchase you.

As far as I am concerned I have no religion to convert you, I have only an experience to share with you and perhaps you can get the knack of it. Sometimes just listening to me, a moment of silence may descend on you and in that silence you may see that you are not only the thoughts that pass through you, but an awareness.

The moment you become alert to your awareness you have found the key. Then it is up to you to use it as much as you can. And whenever you have time, space, don't waste it in stupid things -- playing cards, watching a football match, watching two idiots wrestling... Stop all that nonsense, that is not going to help you grow.

Use all this time, energy, just sitting silently, enjoying the peace that descends when you are only a watcher. And it goes on deepening, it takes you ultimately to your

innermost core. And to experience the center of your being is to experience also the center of the whole universe.
We are different only on the periphery.
At the center we are one, one with the stars far away, one with the smallest leaf of grass. In existence there is no inequality.
Knowing this, experiencing this, you don't become a Mohammedan, you don't become a Christian, you don't become a Hindu. You simply become religious -- without any adjective. I am against all the adjectives; just being religious is enough. You don't have a Hindu chemistry, a Mohammedan mathematics, a Buddhist geography... that would be nonsense.
You don't have a Hindu love, a Mohammedan love, a Christian love... Love is simply love, it needs no adjectives. So is spirituality, so is religiousness.
I want you to be simply religious.

Question 2
BELOVED MASTER,
I AM PUZZLED AS TO WHY I HAVE IDENTIFIED MYSELF WITH THIS PARTICULAR BODY AND EGO. AND IF MY ESSENCE IS IN THE UNIVERSAL CONSCIOUSNESS, WHAT KEEPS ME FROM SEEING THROUGH THE EYES OF OTHER BEINGS?

An old businessman was dying.... It was evening time, the sun was setting and it was becoming darker. Suddenly, the old man opened his eyes and asked his wife who was holding his hand, sitting by his left side, "Where is my eldest son?"

The wife was surprised. This was the first time he had ever inquired so lovingly about the eldest son. He had never bothered about his children -- he had no time.
The wife said, "Don't be worried. He is sitting on your right side."
He said, "Then what about the second son?"
She said, "He is also sitting on your right side, by your eldest son's side."
At that moment, the dying man, who had only few breaths left, suddenly came to life. He had not been sitting for months, he was so sick and so weak. But he managed to sit up and ask, "Where is my youngest son?"
The wife said, "Don't get so worried. They are all here -- he is just sitting by your feet."
He said, "And you say to me not to be worried...! If they are all here, then who is tending the shop?"
And the man fell down and died with heart failure.

What do you think this man is going to be in his next life? The law of existence is that whatever essential desire is at the moment of your death, that becomes the seed of your next life.
It will be easy to understand it this way -- you can even experiment....
When you are going to sleep, just watch what is the last thought before you fall asleep. And then when you wake up, remember what is the first thought. You will be surprised -- they are exactly the same thought.
The thought that you fall into sleep with is the thought that you wake up with. The same is true about death, because death is a little longer life, a little deeper sleep, but the law

is the same. Whatever is the last desire hovering on your mind and being while you are dying will be the first when you wake up in another life. This will create the passage and the form of your birth.
The question is that if consciousness is universal then why can't you see from other people's eyes?
Consciousness is universal, but for you it is only a principle, not an experience. Principles are good if you are sitting an examination; they are of no use as far as existence is concerned. If it was your experience that you have a universal consciousness then you would be able to see from other people's eyes too. In fact, they would not be other people any longer.
I will tell you one incident that happened in Ramakrishna's life. It is not a story, it is a historical fact....

Ramakrishna died from cancer of the throat. The cancer became so big that it clogged the whole throat. He could not eat anything, he could not drink anything. It was really a tragic scene for his disciples.
They all persuaded Vivekananda, Ramakrishna's very close disciple, to ask Ramakrishna, "Why don't you ask God. If you ask, that very moment the cancer will disappear."
He tried many times. He would close his eyes, tears of joy and ecstasy would flow, and when he opened his eyes he would say, "It was so beautiful."
But they would ask, "Have you asked? For what did you go into meditation?"
He said, "This is a difficult thing. The moment I reach into deep meditation I forget all about the body, all about the

cancer. I even forget all about God. It is so ecstatic and so blissful."

Then they all approached Ramakrishna's wife, Sharda, and asked her, "Now, only you may be able to persuade him. We have failed."

Sharda had never asked for anything in her whole life. And many times Ramakrishna had told her, "You have never asked for anything. You are a strange wife. Every wife asks for something, goes on asking continuously; her desires are never fulfilled."

Sharda said, "Finding you I have found everything, but if you insist then promise me just one time, if I ask something you will have to fulfill it." And he promised.

So all the disciples said, "This is the time. What are you waiting for? He is dying, and he has a promise to fulfill. So you go and ask him."

She asked. Ramakrishna closed his eyes. This time there were no tears, no ecstasy. He was simply calm and quiet, and then he opened his eyes and said, "Sharda, you will have to forgive me, I cannot fulfill your demand. The reason is, I have asked the ultimate reality to remove this cancer because my people are unnecessarily suffering because I cannot eat, cannot drink, and I received the answer, `Ramakrishna, don't be childish. It is time for you to start eating from other people's throats! It is time for you to start drinking from other people's throats!'

"So you have to forgive me but I have received the answer. Now all the throats here are mine, so don't be worried about me. Now I am no longer an individual. Soon this body will be gone. But even before the body is gone, I am already one with the universal existence. Your throats are mine and

your eyes are mine, and it was certainly stupid of me to ask. But because I had given the promise, I had to ask."
Ramakrishna died within three or four days. But before he died he made it clear to everybody: "Remember, when you are eating, don't eat anything that I don't like, don't drink anything that I have prohibited you, because now I will be drinking from your throats and I will be eating from your throats."
On his death he transformed thousands of his disciples who were secretly smoking, who were drinking alcohol once in a while. Now it was impossible. Now you could not deceive because Ramakrishna was within you.

Your question is very significant but it is only theoretical. You are asking why you cannot see from other people's eyes. You are still surrounded by your own ego, your own desires. You are living in a small cage, made by your own hands. You will have to come out of it. You will have to spread yourself all over existence, then perhaps your question will be answered. I cannot answer it because it is only theoretical.
While Ramakrishna was alive... another incident will help you to understand....

One day they were crossing over the Ganges from one side to the other side with at least thirty disciples in a boat. And suddenly, in the middle of the Ganges, Ramakrishna started shouting, "Why are you beating me? Don't beat me, it hurts."

And the disciples said, "What are you saying? We are your disciples all around and in the middle of the Ganges, who else can beat you?"
But tears were coming from his eyes and he showed his back. They took off his shawl to see his back. There were scratches and blood was oozing as if somebody had beaten him badly with a stick. They could not believe what had happened. And as they reached to the other side they found a crowd. A sudra, an untouchable, had touched a brahmin, and the brahmin had given him a good beating.
And the most surprising thing was that when they removed the sudra's clothes and looked at the backs of both Ramakrishna and the sudra, the scratches were exactly the same; the blood was oozing in exactly the same way.
They asked Ramakrishna, "What happened? This man has been beaten, but why have you got his beatings on your back?"
Ramakrishna said, "He is a sudra, but he is far more developed than this brahmin. He has always been coming to me, and I have found such a deep intimacy with him."

In English there are three words: sympathy, antipathy and empathy. `Sympathy' means feeling with you, in your sadness, feeling your sadness; `antipathy' means feeling happy that you are sad; and the third word, `empathy', means not just feeling like someone else, but actually living it the way he is living it.
If he has a wound, in empathy you will have a similar wound; if he dies, you will die, you have become so connected with him.

And Ramakrishna said, "This is a lesson for you. You are my disciples, but this would not have happened if any one of you was beaten. This man comes only when everybody is gone so nobody sees that a sudra has come. And slowly, slowly such a deep synchronicity has evolved that although he was beaten, I was beaten also."
The day Ramakrishna died that sudra also died.
These are historical facts for which there were thousands of eyewitnesses. It was not very long ago, just one hundred years have passed....
It is possible to see from somebody else's eyes, and it is possible to live through somebody's heart, but for that you will have to withdraw all your egoistic barriers. You will have to go so deep in meditation that you become universal.

Question 3
BELOVED MASTER,
THIS QUESTION IS FROM A LADY WHO IS STAYING HERE AT THE HOTEL....

Where is she?

SHE HAS LEFT; SHE HAS LEFT THE DISCOURSE.

Leave the question. That's what my feeling was -- that the lady has left. The question cannot be answered.

Question 4
BELOVED MASTER,

CAN THE WATCHER, THE CONSCIOUSNESS, EVER BE JUDGMENTAL ABOUT WHAT HE SEES, OR IS IT STILL THE EGO JUDGING THE EGO, THE MIND CONDEMNING ITSELF?

Consciousness is never judgmental. Consciousness is only a mirror. The mirror reflects, but it never gives any judgment. A beautiful woman may be standing in front of it or an ugly woman may be standing in front of it. It reflects both without any distinction. It has no judgment. Its function is to reflect exactly, authentically, whatever is in front of it -- a sinner, a saint...
Consciousness simply reflects -- that's why it becomes very difficult to understand people of consciousness, people of awareness.

In Gautam Buddha's time there was a man who was very angry, violent, and for some reason he became so murderous that he took a vow that he would kill one thousand people and cut off their heads. And just to remember how many he had finished off, he would also cut from each, one finger. And out of those fingers he made a garland -- just to keep count. He was not very educated. One thousand was a big number. And it would take years to kill one thousand people.
He moved outside the city and he killed many people, almost nine hundred and ninety-nine. His name became known as Angulimal, the man who wears the garland of fingers.
And his terror was so great that the road was no longer functioning -- nobody was going on the road where he used

to live. Even kings were afraid to move with their armies on that road. A single man had threatened the whole empire.

He lived in the empire of Prasenjita. Gautam Buddha was going from Prasenjita's empire to another empire, and finding a beautiful road absolutely without traffic, he chose it.

His disciples said, "What are you doing? Have you not heard about Angulimal? Even his own mother, who used to visit him before, is now afraid to come to see him because he needs only one finger more to complete his garland. And he is such a man he would not even hesitate to cut the head of his own mother. So even his mother is no longer coming to see him. What are you doing?"

Gautam Buddha said, "If you had not told me I might have changed the route, but now it is impossible. The man is suffering because he needs one finger, because he needs to cut one head. I have one head and I have ten fingers and if nobody goes on this road then how is that poor man going to fulfill his goal? I am going. If I cannot go then nobody can go."

They could not understand his logic, what he was saying -- going by your own hand into death's mouth...?

But when Gautam Buddha said he was going, they had to follow. There was always a competition amongst the followers who remained close to Gautam Buddha, but today it was a different matter! There was a competition for who would remain far away! So there was a big gap between Gautam Buddha and his followers which had never been there before.

Angulimal was making his sword more sharp. He was rubbing it on a stone, on a rock, because for many days nobody had come that way and today he saw, from far away in the distance, that a few people were coming. So he was getting ready. He was immensely happy that today his desire would be completed. But as Gautam Buddha came closer, he saw the man -- he saw the beauty of the man, he saw the peace and the love and the compassion of the man. And even the man who had killed nine hundred and ninety-nine people without any consideration, hesitated: "This man is not worth killing. The world needs this type of man more and more. I am a sinner, a murderer, but I am not so fallen as to kill this innocent man."

So he shouted at Gautam Buddha, "Listen, don't move a single foot closer to me! Return back. This is the first time I am allowing someone to go back alive. Perhaps you are unaware of me, I am Angulimal, and look at my garland of fingers. I have killed nine hundred and ninety-nine people. And if you step one inch more then I will not take into consideration who you are. I can see you are no ordinary man. I have killed kings, but I have never seen such beauty and such radiance; I have never seen such eyes so penetrating. You are unique. Please listen to me and go back. Don't force me to kill you."

Gautam Buddha said, "Angulimal, you are wrong. I stopped moving almost thirty years back. The day my mind stopped, all movement stopped. It is desire that keeps people moving. I don't have any desire, how can I move? I am not moving, Angulimal, you are moving. Your mind has so many thoughts, so many desires, you are constantly moving even while you are asleep. So you stop! I am not

going to stop because I have already stopped thirty years ago."
Angulimal said, "You are not only innocent, beautiful, and a unique being, you are also mad! You are coming closer to me -- I am standing, and you are saying that I am moving and you are not moving."
"But it is no joke," Buddha said. "You have to understand it clearly."
Angulimal shouted, "You see this sword shining in the sunlight? Soon it will cut your head off. Listen to me!"
Buddha said, "I cannot do anything. One cannot stop twice. You have just to forgive me. Everything has stopped. Time has stopped, mind has stopped... everything has stopped for me. For thirty years there has been no movement."
And he went on coming closer to Angulimal. Finally, Buddha was just standing in front of him and he told Angulimal, "If you want you can cut my head; in fact, I have come only for you. Hearing that you have been waiting for years only for one head, this is too much; somebody should take compassion. And I have no use for this head, I have no use for this body. I can live without this body. You can have the head, you can have my fingers... whatever you want.... But before you do it, would you respect the wish of a dying man?"
Angulimal said, "Yes, I would not have listened to anybody, but you are a man of tremendous courage. You have even made me afraid. Whatever you wish I will fulfill."
Gautam Buddha said, "Then cut a branch of the tree under which we are standing."

Angulimal immediately cut a branch with his sword and said, "Strange, you are proving stranger and stranger! What kind of wish is this?"
Buddha said, "It is only half of the wish. The other half is: now join it back."
Angulimal said, "My God, I have come across a madman! How can I join it?"
Buddha said, "If you cannot join it, then what right have you to cut it? Secondly, by cutting you think you are a great warrior? Any child can do that. If you have some intelligence and courage, join it. That will prove your mettle -- not cutting."
Angulimal said, "That is impossible."
Gautam Buddha said, "Then drop that garland of nine hundred and ninety-nine people -- throw it away. Throw this sword. These are not for really brave people; these are for cowards to hide their cowardice. I will make you a really brave person."
Angulimal said, "That I can understand. You are the most brave man I have ever come across."
He threw the sword, he threw the garland of fingers, and he fell at the feet of Gautam Buddha and asked him, "Please initiate me. I know you cannot be anybody other than Gautam the Buddha. I have heard about Gautam the Buddha and I can see that nobody else is standing in front of me."
Buddha initiated Angulimal.
Now this I say is a man of awareness -- he has no discrimination. He did not say, "You are such a sinner. You have killed so many people single-handedly that no murderer can compete with you... in the whole history of

man, single-handedly. And now you want to become a saint?"
No, he gave him initiation.
His disciples could not believe that he would do it. He had refused great scholars, he had refused great pundits, and he was not refusing a sinner.
It was getting late, so they had to come back to Prasenjita's capital. Prasenjita heard what had happened. He himself was so afraid of Angulimal he had stopped traveling on that road. And he was very much worried because Angulimal was so close to the palace and that man was simply mad.
Prasenjita came the next day to see. He had always respected Gautam Buddha. He had always come to listen to him. It was the first time he came with his sword -- you don't go to listen to an enlightened man with a sword. And Prasenjita said, "Forgive me. I had to bring this sword because I hear you have initiated Angulimal" -- and he was so nervous and perspiring.
And Buddha said, "Yes. But there is no need to bring a sword. Angulimal is now a sannyasin, a bhikkshu. You are not to be afraid of him."
But Prasenjita said, "That's okay. Where is he? I just want to see his face. That man has been a terror my whole life."
Angulimal was sitting just by the side of Gautam Buddha. And Buddha said, "Look at this person -- this is Angulimal."
And hearing the name of Angulimal and seeing him, Prasenjita immediately pulled his sword. His name was such a fear, such a terror.
Buddha laughed. Angulimal laughed; he said, "Keep the sword in the sheath. If you are such a swordsman, then you

should have come while I was Angulimal. Now I am a sannyasin. Keep it in the sheath!" And the way he said this, Prasenjita had to keep it in. Angulimal was, after all, Angulimal. Even the emperor had to follow the order.
Buddha said, "Angulimal, you will have to change your tone. You will have to change your ways because now you are a sannyasin. Today you will go begging, and anything can happen because this whole capital has been in terror of you. When you go to beg perhaps you may not get any door open... just the fear.... But don't feel offended, those poor people can't see the change. Perhaps they may start taking revenge, but now you have to prove that you are a sannyasin."
Angulimal went ahead. Buddha followed him from far back to see what happened. And actually this is what happened -- no door opened; nobody came to give him anything to eat. People started throwing stones, standing on their terraces, on their roofs -- still afraid, not coming close. But they had piled up stones on their roofs, on their terraces, and they were throwing stones. Finally, Angulimal fell on the road and they continued to throw stones. He was bleeding all over the body.
When Buddha arrived he was covered with blood and stones. He pulled him out of the stones -- it was his last moment. Buddha said, "Angulimal, you have proved that you are a sannyasin. You have proved that a sinner can become a sannyasin in a single moment. You lived like a sinner but you are dying like a saint."
Angulimal touched Buddha's feet and died.
Hundreds of times Buddha was asked, "Why did you initiate a sinner?"

And Buddha again and again said, "In my consciousness there is no distinction. The society may call somebody a sinner and somebody a saint -- that is their distinction. But my consciousness only reflects the truth behind the mask. And I could see the immense potentiality of the man -- wrongly directed. He needed only a slight turn, just a compassionate, loving turn. He proved a better saint than many of my other sannyasins are going to prove. And he was my youngest sannyasin -- not even one day old. It was just last evening, yesterday, he was initiated. Only one night has he been with me."

Consciousness is non-judgmental. So whenever you start judging, remember, it is the mind. Whenever you start judging, remember, it is your conditioning, and your conditioning is not very mature.
(A WOMAN'S VOICE IS HEARD TO INTERRUPT FROM THE BACK OF THE HALL.)
It is the same lady whose questions I told you that I would answer when she asked a real question about herself. Today she asked -- perhaps with a desire that she would get an answer.
I chose her question to be answered, but before answering her question I had to talk about the pope, and she left immediately....
(AGAIN THE WOMAN INTERRUPTS.)
Then come here.
(THERE IS MUCH LAUGHTER AS THE WOMAN COMES TO THE FRONT.)
I have been waiting for you. Give her her question.
(SHE READS HER QUESTION.)

Question 5

WHEN YOU SPOKE TO ME THE OTHER NIGHT, YOU SAID I WAS COMING CLOSER TO A REAL QUESTION. I FELT SO INCREDIBLY EXCITED TO HEAR YOU SPEAKING TO ME. THIS EXCITEMENT HELPED ME TO UNDERSTAND THAT WHEN I ASKED ABOUT YOUR SEEMINGLY INSULTING REMARKS, I WAS ASKING OUT OF FEAR. I WAS AFRAID YOU WEREN'T BEING LOVING -- THAT IF YOU DON'T LOVE POLACKS, MAYBE YOU ALSO DON'T LOVE ME. 5
SO I UNDERSTAND THAT WHAT I WANTED TO ASK WAS: DO YOU LOVE ME? BUT WHETHER THE ANSWER IS YES OR NO, WHAT DOES IT MATTER? ISN'T THE REAL QUESTION: DO I LOVE MYSELF? AND THAT ANSWER IS NO. AND MY REAL FEAR IS THAT I WILL NEVER FIND THIS LOVE IN THE DEEP WELL FROM WHICH I SHOULD DRAW NURTURING AND LOVE FOR MYSELF. THERE IS ONLY A MUD PUDDLE IN WHICH I WALLOW.
I HEAR YOU SAY I MUST WALK THE PATH ALONE -- I AM SO AFRAID. WHILE TRAVELING THIS RIVER OF EXISTENCE, I HAVE BEEN BATTERED AGAINST HUGE BOULDERS AND AM AFRAID TO TRAVEL ANY FARTHER. SOMETIMES I CAN FEEL THAT THIS FEAR IS MY OWN CREATION BUT IT IS SO STRONG IT STOPS MY BREATH. I DO NOT WANT TO GIVE UP. IS THERE ANY HELP YOU CAN GIVE ME?

Sit down...
(AGAIN MUCH LAUGHTER FROM EVERYONE.)
I can see the sincerity of your question. I can also see why you became offended when I criticized some people. You thought that perhaps if I am not respectful to the so-called great people, I will not be loving to you either. That is where you misunderstood me.
I have not insulted, not criticized a single ordinary human being. I have certainly criticized people who are pretenders, who are not showing their original face, but are covering it with a mask of superiority. Somebody has to pull their mask. It is not insulting, it is not disrespectful. In fact, they also will be grateful one day that somebody pulled their mask and revealed their original face, because only your original face can grow. The mask cannot grow; the mask is dead. And your original face is almost forgotten. You have not only deceived others, you have deceived yourself too. The most neglected thing in the world is your original being, and that's why there is so much fear.
The original being has no fear. The problem is that our original being remains retarded, and our physical body goes on growing old and we go on pretending things which we are not.
I hit only when I see somebody is carrying a big ego -- it needs to be punctured. But you don't have any ego -- you need not be afraid of me. I have never hurt anybody unless I see that somebody is carrying a dangerous, canceric ego with him. Then I have to cut that ego. And of course the job of a spiritual surgeon is a thankless job.

Your fear is out of your conditioning. I was hitting the pope, Christianity, and those are your conditionings. Somewhere, deep down, you were also feeling hurt, your conditioning was also shaken. It is your conditioning that is creating all the troubles for you, and you are protecting it. You say you were afraid that I would not love you, that I would not say yes as far as love is concerned. Because of the fear you have already protected yourself in the question. You have to see it -- just seeing is all that is needed. You have to see that on the one hand you want to be loved -- who will not want to be loved...?

You want to be loved, but you are afraid perhaps my answer may be no, and that will be insulting, so you protect yourself beforehand. You continue the question, that does it matter whether I say yes or not? If it does not matter, why do you mention it at all? It matters -- we have to look deeply into our questions -- otherwise you would not have mentioned it. It matters immensely, but you are afraid of the no. And who knows, it is better to keep yourself protected. And the protection is in the next sentence -- does it matter whether I say no or yes? I say to you, it matters, and I say yes.

I have never said no to anybody, because love is not something to me as a relationship. It is something more of a state of my being. I cannot do anything but love. Even the people I criticize -- I love them, otherwise I wouldn't take so much trouble to criticize them. It is not that I don't love them and that's why I criticize them. I love them, and I would like them to be more authentic, because they can help humanity immensely by being more authentic.

If the pope drops his ego he will help millions of Catholics to drop their egos. But if he goes on pretending to be infallible, a representative of God, he is helping other people also to have big egos because their religious leader is in direct communication with God. Because their religious leader is great, they are great.
The master is great, hence the disciple is great. Every disciple wants his master to be the greatest master in the world for the simple reason that is the only way that he can be the greatest disciple in the world. He is not worried about the master! But behind him, in his shadow...

I was visiting one of the shankaracharyas, one of the Hindu leaders. He was sitting on a high pedestal. By the side of his throne -- Hindu shankaracharyas sit on a throne. By the side there was a small table lower than his pedestal on which was sitting an old man, also a Hindu sannyasin.
As I went in there were at least two hundred people gathered to see what would conspire between me and the shankaracharya. The shankaracharya said to me, "You will be happy to know that this old man who is sitting by my side is so humble that he always keeps his table lower than mine."
I said, "If he is really humble then the people who are sitting on the floor are more humble. If this is the sign of humility, then this man is just middle class. The first-class humble people are sitting on the floor. And if he wants to be more humble he should dig a ditch and sit in the ditch -- the deeper the ditch the better! Then he will be really humble. And if he is humble by sitting just four inches below you, what about you? You are trying to introduce me

to this man but you have forgotten that you are sitting higher than him, you are sitting higher than everybody. If, just by sitting higher or lower, people become humble or egoist, then..."

A spider was just above his head. I said, "That spider seems to be the greatest guru in the world. He is just sitting on your head."

He was very embarrassed. Still he continued, "This man was the chief justice of the Supreme Court; he is no ordinary man."

I said, "After renouncing the world, after renouncing everything, he still remembers that he was the chief justice of the Supreme Court? And it seems whether he remembers it or not, you are feeling very gratified that you have a disciple who was the chief justice of the Supreme Court. You are enjoying it. This enjoyment, this nourishment is for the ego. And I want you to be aware that this man is sitting just four inches below you waiting for you to be dead. The moment you are dead he will be sitting in your place. Naturally he is the successor, nobody else is sitting so close to you as he is."

I said to the retired chief justice of the Supreme Court, "If you have any understanding, just get down from your place and sit on the ground."

But he would not move from there.

I said, "Is there some trouble, do you need somebody to move you? Are you paralyzed? Are you deaf? Are you hearing me or not?"

And I told the shankaracharya, "Even in the name of religion you go on creating hierarchies. The same kind of bureaucracy as there is in politics, you create in churches.

But you have some place in that hierarchy so you don't want to lose your place. And you are always hoping to get higher. But this is the same ego, the same trip, the same number."

I was hitting the pope for your sake because the pope is not here. But the conditioning of the Christian mind is here, and that conditioning has to be broken.
Fearlessness is the basic quality of a religious man. But all the religions are trying to make you fearful, afraid of doing something wrong, and particularly Christianity more than any other. All the other religions of the world have a hell for the people who are not following their code of conduct, their prescribed rules -- they will be thrown into hell. Only Christianity is a religion whose hell is eternal. It is better to get into anybody else's religion and their hell because that hell is for a time according to your sins. Then you will get out of it.
But from the Christian hell you cannot get out. Once you have fallen into it you have fallen forever. And this is simply absurd, so absurd that one of the most significant philosophers of Europe, Bertrand Russell, had to write a book called, WHY I AM NOT A CHRISTIAN. He was born a Christian, but as he became aware of all the things -- these are so absurd... He was a mathematician, one of the greatest mathematicians. He has written a book, PRINCIPIA MATHEMATICA, which is thought to be the greatest book ever written on mathematics. Nobody reads it -- it is difficult to read it, because just to prove that two plus two is equal to four, you have to read one hundred and sixty-five pages. Then the conclusion comes that certainly

two plus two is four. A very intricate and complex argumentation -- one hundred and sixty-five pages only for this small thing. The whole book is one thousand pages. Why did Bertrand Russell have to write a book called, WHY I AM NOT A CHRISTIAN? In the many things that he puts in it, this is one: Christians have only one life; Hindus, Jainas, Buddhists have millions of lives. It is possible for a Hindu in millions of lives to commit so many sins that he may go to hell for millions of years.

But for a Christian who has only a life of seventy years, eighty years, Bertrand Russell says, "Even if I go on committing sin day and night without sleeping, continuously for eighty years sinning and sinning, then too eternal hell is not fair. As a punishment you could put me there for eighty years... eighty years I was committing sins. You can put me there for eighty years, one hundred and sixty years, but you cannot put me for eternity. How could I commit so many sins to deserve eternal hell?"

None of the popes, none of the Christian theologians have answered the book because there is no answer -- the thing is so clear.

Bertrand Russell says, "As far as I am concerned, if I count all the sins that I have committed and all the sins that I have dreamed about but not committed, then too, the hardest-hearted judge cannot send me to jail for more than four or five years, dreams included. But to send me for millions and millions and millions of years, no end...!"

The Christian hell has only an entrance, no exit; you simply get in, and finished! Seventy years' life -- how can you manage to commit so many sins? Bertrand Russell was a

mathematician, so he was simply thinking in terms of mathematics -- that this was improbable.
Your fear has to be understood as basically Christian. The Christian lives in fear, and the more sincere a person is, the more he is in a difficulty because he takes everything very seriously. Disobedience is a sin; not going to confess your sins to the priest is a sin. The sins that you have committed are there; if you are not going to confess them, this is another sin.

One day it happened that a Catholic priest was taking confessions....
One of his friends was a rabbi, and they were both very much interested in football matches. That evening there was a football match so the rabbi had come to the church to pick up his friend, the priest. But the Catholic priest said, "Wait a few minutes, just a few minutes while I finish with these people. I have just to take their confession and give them some penance."
But in the middle, a phone call came that his wife was seriously sick, suddenly taken sick -- maybe a heart attack or something. So the priest said, "You sit, because there is a curtain, and behind the curtain sits the priest. Outside the curtain is the confessor who confesses his sins."
He said to the rabbi, "You please sit here. And you have heard what kind of punishments I give to people: you have to come every Sunday to church, you have to read the Bible every day... things like that. You manage, and I will be coming soon."

Now the rabbi had never done such a thing, he was in a difficulty. A man came and he said, "Forgive me, Father, but I have committed adultery again."
The rabbi asked, "How many times before have you committed adultery?"
He said, "Four times."
"And what was the punishment that I gave to you?"
He said, "Each time you said, `Donate one dollar to the church.'"
The rabbi said, "That is very simple. This time you donate ten dollars to the church."
"But," he said, "I have committed only one adultery."
The rabbi said, "Nine adulteries in advance... No need to come nine times, just give ten dollars to the church." And he told the priest, "You people don't know how to do business -- when you catch hold of somebody, just one dollar...?"
The priest said, "What do you mean?"
The rabbi said, "I have taken ten dollars for one adultery -- nine dollars in advance. For the nine adulteries that you can commit, you are free."
And the priest said, "What are you saying? This is not the Catholic religion what you are doing!"
He said, "I don't know the Catholic religion. I simply know what business is!"

In fact, fear is created by condemning your nature, your biology, your love... everything that gives you joy is condemned. Then naturally you become miserable. On the one hand you are miserable; on the other hand your nature

demands its fulfillment. It wants to be loved, it wants to love, but then there is fear.

That love is not accepted by the church. You can love Jesus Christ but you cannot love a human being, you cannot love in an ordinary, natural human way. You can have spiritual love as much as you want, but the spiritual love is not going to satisfy you.

Spiritual love comes when your natural love reaches to its peaks, when your natural love brings you to such a blissful state that you want to go beyond it. Spiritual love is not against the natural love, it is ahead of natural love. Then there is no fear. Then this world and that world are no longer separated. Then your body and your soul are no longer separated. Then there is nothing like sin.

I have never come across anything which I can call sin. There are only mistakes, errors, which can be corrected. You need not be afraid. Remember, one of the greatest needs of human beings is to be loved and to love. If that is not fulfilled you will feel like an island in an ocean -- alone, utterly alone, deserted, nobody to share in your pain; nobody to share... nobody to dance with you, to sing with you, nobody to sit in silence with you.

I teach human love, because it is in the fulfillment of human love that divine love flowers -- not against it, but in absolute continuity with it.

You have to be in paradise from this very moment if you want to be in paradise forever. Paradise all the way, not only in the end. Because all the way you are so sad and so miserable and so much in suffering that by the time you reach paradise, I don't think they are going to allow you in!

You should go dancing to God. But if your life is not a dance, how can you go dancing to God?
You should go singing to God, but your life has to become a song.
I am a pagan without any religion.
I teach simple naturalness, spontaneity. And I have seen in thousands of people who have come close to me that their fears have disappeared, their heaven and hell have disappeared, their God has disappeared. All that has remained is their own eternal consciousness, and to know it is such a benediction, is such a bliss that you can go on sharing it with the whole world; you cannot exhaust it.
But your conditionings from the very childhood have gone very deep. You will have to be courageous enough to take them out. Children are the most suppressed people of the world.

In one Christian school the lady teacher was talking about the Christian trinity -- God the father, Jesus Christ the only begotten son, and the Holy Ghost. Then she asked all the children to make a picture of the trinity from their imagination. She looked around -- everybody had done a good job according to their imagination. But at one small boy she stopped.... He had made a beautiful picture of an airplane with four windows.
She said, "What is this? What do you mean by this? Where is the trinity?"
He said, "Can't you see it? In one window there is one man looking out -- that is God the father."
She said, "Okay."

"The second window the person looking out is the only begotten son."
She said, "Okay."
"In the third window, this is the Holy Ghost. You cannot recognize him because nobody knows how the Holy Ghost looks, so I have just made him according to my own imagination."
She said, "That is okay, but what about the fourth window?"
He said, "Lady, you are really dumb! This is Pontius the pilot. Without him the whole airplane would fall down."

Laugh at your conditionings, and let them all fall down.
Be free to love, to dance, to sing.
Be free to be human -- this is your birthright.

Okay?

The Sword and the Lotus

Chapter #22

Chapter title: **The Sword and the Lotus**
11 February 1986 pm in

Question 1
BELOVED MASTER,
HOLDING YOUR HANDS AND FEELING YOUR COMPASSION I FEEL LIKE CRYING ALL THE TEARS OF MY BODY, OUT OF TOO MUCH BEAUTY. I CAN'T STAND IT; I AM SHAKING AND

SHIVERING. MY INNER WOMAN STARTS COMING TO LIFE. A NEED TO PLEASE, TO EXPRESS MYSELF... MY IDEAS ABOUT THE REAL MAN LIE AT MY FEET, SHATTERED.
WHAT TO DO?

The question asks one of the most important things about man's totality. In this century Carl Gustav Jung, one of the most ingenious psychological researchers, found out that man is not only man, and woman is not only woman. The man is both and so is the woman.
Man and woman are two parts of one whole. If you are a man that means your unconscious will be a woman. If you are a woman your unconscious will be a man. It was a revolutionary thought in the Western world but not in the East. The East has known it for at least five thousand years. There are statues in the East symbolizing the same concept of totality -- Shiva, Nataraj the dancer, and Ardhanarishwar, half woman and half man.
In tantra it has been accepted for centuries that it is impossible to have man just be man for the simple reason that everybody is born out of a father and a mother. Both contribute to the being of the child. Whether the child turns out to be a man or a woman, it doesn't matter; his basic constituents came from both sides, man and woman. Something in the child will remain of both.
But society has not been so cultured, so civilized, so psychologically sane as to understand the implications of it; they are vast. If every man is carrying a woman within him, society has not taken care of it -- no society in the world.

If every woman is carrying a man within, nobody has taken note of it. The truth has been known for centuries, but societies have ignored that truth. And the result is this whole humanity is in tremendous suffering, misery, divisions, splits, and nobody feels at rest because half of him is always ignored, half remains undernourished. How can you feel contented?

On the contrary, every society of the world has insisted from very childhood that a boy is a boy and a girl is a girl. In small details they are reminded again and again... If the boy is climbing a tree it is okay, but this is not right for a girl.

In my childhood, just beside me, there lived a neighbor who was principal of a school. He had a daughter of my age, and because she saw me climbing trees, naturally she also followed. Her father came out and said to her, "Never do it again. This is against womanhood. You are a GIRL." The girl said, "But you are not saying anything to the boy who is climbing."

He said, "It is not a question of climbing. Boys are allowed to do many things that girls are not allowed to do. The boys are also not allowed to do many things." A boy playing with dolls is not allowed. Everybody laughs at him: "What are you doing? Are you a girl?" Girls play with dolls; it is not manly.

We have created such a division and a split -- the man is some different species and the woman is some different species.

In my childhood I loved to have long hair....

My house and my father's shop were together, so each time I was coming in and going out, I passed through his shop. And the people would ask him, "Whose girl is this?"
And my father felt so embarrassed that finally he took hold of me and said, "This cannot be continued. To every customer I have to give the explanation: he is not a girl, he is my boy. But it is embarrassing. Don't you feel embarrassed?"
I said, "It doesn't matter. I love long hair, and if they think I am a girl, that is their problem. It doesn't make any difference to me."
He took out his scissors and cut my hair. I said, "You be careful, you will repent it."
He said, "Don't try to frighten me. That's what you always do."
I said, "Then you can do it, and see."
And he had to repent it his whole life. He cut my hair and I immediately went... and just on the other side of the road were the shops of the barbers. And I loved one barber -- he was an opium addict, so whenever I had time I used to sit with him. He talked about great things. Nobody was ready to listen to him, and he loved me because I listened to him.
I said, "These things are great and these people are simply idiots, they don't understand."
He said, "You are the only man who understands me and I wait for you, because these people don't know how to appreciate great things."
He would recite songs when he was really deep into his intoxication, and it was a joy to listen to those songs. One line from one song, another line from another song, something from a bhajan, a religious song, something from

a film... and in between he would go on composing his own ideas.
So I went to him and I said, "Today I need your help."
He said, "Whatever it is I will do."
I said, "You just shave my head."
He said, "That is a really difficult thing. If your father comes to know I will be in trouble" -- because in India a boy's head is shaved only when his father dies.
But I said to him, "I have never asked anything. If you are not going to shave my head, I am not going to come again to your shop."
He said, "No, wait, you are my only customer who appreciates me."
He shaved my whole head, and I went back.
My father saw me coming into the shop. He said, "What has happened?"
And his customers said, "What has happened to the boy? It seems his father is dead."
Now my father was in a more embarrassing situation. He said, "He is not dead, I am his father. But he was right when he told me that I would repent. Now I am going to have to answer to the whole town that I am still alive!"
People started coming. Because I was going around the town, everybody saw me and they thought that my father was dead. People started coming to show their sympathy, and when they saw my father sitting in the shop they said, "What is the matter? Who has died? We have seen your boy completely shaved."
And my father said, "It is all my doing. In anger I cut his hair, knowing perfectly well that he would do something,

but this is the last thing... I will never do anything to him again because he is unpredictable."
He said to me, "You can do one kindness to me -- until your hair grows a little, can you come from the back door?"
I said, "You are again asking me to do something against my will. I can come, I can always come my whole life from the back door, but don't tell me, because I will create some trouble."
So he said, "It is okay, don't come from the back door. Let me face the town. Anyway you have already moved around the town. Everybody knows -- people are coming to sympathize and they find me alive. So it is only a question of a few days and they will all know that I am alive and you have done... And that opium addict -- what to do with him? You cannot even communicate with him. You say something -- he answers something else."
He said to me, "I wonder how you manage to talk with him. For hours I see you sitting in his shop."
I said, "He is one of the most lovely men. It doesn't matter what he says, it doesn't matter whether it relates to what I have said... I enjoy what I am saying, he enjoys what he is saying. We both enjoy -- there is no question of communication. It is not a business, it is pure enjoyment. And he says such beautiful things that nobody can say when he is in his senses. Just the other day he was shaving the head of the great wrestler of the town and I whispered in his ear, `Just shave half the hair and leave half.'
"He said, `But he will be very angry, and he is a wrestler and I am an old opium addict.'
"I said, `You don't be worried. I am here.'"

... He shaved half of his head and then he said, "I have remembered something and I have to go immediately home. You sit, I will be coming."
That was his way to escape from the shop.
The wrestler waited for a few minutes... then half an hour.... Then he asked me, "Is this man going to come back or not?"
I said, "I don't think... because that man is an opium addict one never knows where he gets caught -- discussing with somebody, he may not have reached his home yet. It is better you go."
He said, "This is strange. With half my head shaved I will look like a fool!"
I said, "But he has not taken any money from you. You can go to another barbershop and you can save half the money."
He said, "You are his partner or what?"
I said, "We are just friends. And unless you go, he will not come. So the faster you go, the better."
He had to go to another barbershop where people laughed at him. And they said, "In the first place why did you go to that madman?"
So my father tried to persuade the opium addict, "Never do this thing to my child" -- but he would talk about something else.
And the embarrassing part for him was somebody thinking me his daughter, not his son.

And this continues your whole life.... A man is a man and many things are forbidden to him. A woman should remain graceful, should remain within limits, should follow certain ideas that make her feminine.

Society has not listened to the great tantra philosophers, nor are they listening to Carl Gustav Jung, the founder of analytical psychology. But I want it to be emphatically understood that unless we accept all the qualities in man and all the qualities in woman, we will not be able to make humanity liberated.

Half a being is always in bondage.

For example, no man is allowed to cry and weep; he has to be strong. Even if somebody dies and his heart is full of tears, he has to keep himself strong. He has not to show his weakness -- as if tears are weakness.

Women are allowed to weep, to say things in their sadness, in their anguish, and have tears rolling down from their eyes. But perhaps you don't understand that because women can cry and scream and shout, and it is acceptable, they don't go so easily mad as the man does. They don't commit murders, they don't commit suicide. The proportion of suicides for men is double that of women. What makes it that way?

The reason is man goes on accumulating his anguish. Society has taught him to repress feelings, emotions, sentiments -- he has to be just a thinker. He will not show emotions even to his friends, to his wife, to his children, to his parents. No, everywhere he has to remain aloof, detached -- he is a man.

The woman cries very easily -- any small hurt and tears come to her eyes. But you don't know the healing force of the tears. Every man has to learn that tears should be allowed, because if nature meant that man should not weep, then nature would not have given man's eyes glands for

tears. Men and women have the same size glands for tears -- nature cannot be unwise.

There are moments when you want to cry, and it is good to cry -- it is a relief. It removes a burden from your heart. If you go on accumulating all this, one day it is going to explode. That's why you come across cases where people, whom you had always thought so nice, have murdered -- you cannot believe it -- or have committed suicide. You cannot believe that a man who was so religious, reading the Gita every morning, going to the temple, doing all the rituals -- how could he commit suicide? But you have never seen tears in his eyes, you have never seen his sentiments, emotions, his heart feelings, his wounds. He was covering them.

There is a limit to everything. A moment comes when he cannot contain it anymore, and rather than being exposed, he would like to commit suicide. That seems to be more manly than everybody knowing that this man cries, weeps.

The women -- if they were allowed to play the same games as boys are playing, to cross the rivers as the boys are doing, to climb the trees and the mountains as boys are doing -- it would be very difficult or even impossible for anybody to rape them.

Our society is responsible for making the woman so fragile, so submissive, that when somebody rapes her she cannot do anything. She has never been allowed to do anything -- no exercise, nothing that could have made her stronger. We have created a strange society of split people.

Your question is that listening to me, being near to me, you feel so full of love that a strange thing happens to you: you

see your so-called manliness falling into parts, and suddenly your "woman" is taking you over.

Love is not of the mind but of the heart -- it is womanly. Whenever love takes over, your man feels upset, unwilling, afraid. Whenever there is love the woman blossoms. Without love, the woman shrinks. The men who love power never fall in love. Even if they fall in love they keep themselves at a distance.

For example, Adolf Hitler... you cannot conceive what kind of love this was. He loved a woman, but he behaved with her almost as if she was a soldier and he was the commander. Going out of his home he told her, "While I am out you are not to go to your mother's house" -- which was just in the neighborhood. There was no reason in it -- why? She had not seen the mother for many days -- she was sick, old, and there was no reason why she should not go. But you cannot ask a man like Adolf Hitler, "Why?" He will immediately shoot you: that is his answer; he does not believe in giving answers.

But the woman thought that he had gone.... She inquired of his secretary. He said, "He will not be back for at least eight hours."

She said, "That is enough time. I will be back within half an hour."

She went to see her mother. She came back before Adolf Hitler was back, but when he came back the first thing he inquired of his secretary was, "Has the woman gone to see her mother?"

And the secretary had to say, "Yes, but it was only for half an hour, and there was no harm..."

Adolf Hitler said, "I am not asking your advice and I am not asking whether there was harm or not."
He went in and shot the woman immediately, then and there, without even asking her whether she had gone or not. Do you think this is love? Can love do such a thing? Can love be such an unforgiving... so hard, so stonehard, so mechanical? -- it is not a love relationship. Then another woman came into his life, but he never allowed her to sleep in his room. The reason, he writes in his own autobiography, was, "I don't trust anybody while I am asleep, not even a woman who thinks she loves me. She may be a detective, she may be from the enemies. She may simply shoot me, kill me, poison me... do anything."
He never allowed the woman, and for ten years they were in love. But what kind of love was this?
The day Germany was defeated, the bombs were falling on Berlin and he was hiding in an underground safe place. He asked his secretary to call a priest immediately because he wanted to get married.
The secretary said, "What a time you have chosen. We are finished. It is only a few minutes more before Berlin will be taken by the enemy. For ten years that woman has been asking you to get married to her and you have been postponing. Now what is the urgency?"
He said, "Don't waste time. Catch hold of a priest and force him to come here. I don't have much time, and before I die I want to get married."
And he got married -- just to die together. Then both poisoned themselves and allowed their people to burn their bodies. That was the only time they were ever alone together in the same room.

Why had he chosen this moment? Because now there was no fear. Death was going to happen anyway; there was no need to distrust.

Man thinks he loves. Woman loves.

She does not think that she loves.

For man, thinking comes first; love is secondary. Hence his love has not the beauty, the same divine flavor that a woman's love has. He could have it. Nature has made you both alive, but your woman is repressed, you don't allow her to raise her head. And this has created so many problems that you are always in need of a woman -- a woman is always in need of a man.

But if a right kind of psychology prevails in the world and every child is brought up with both his sides growing together, he will have the strength of a man and he will also have the softness, the lovingness of a woman.

Somebody from Japan, a Zen master who has fallen in love with me so much that in his monastery he teaches Zen through my books... And when I was in jail in America he went round the monasteries in Japan to get signatures of Zen masters, in protest.

I don't belong to any religion, but if there is really a religious man, he belongs to me.

He sent me a statue of Gautam Buddha, but a very strange statue, more representing Gautam Buddha truly than I have seen in any other statue. In one hand there was a lotus flower and in the other hand there was a sword. And the strangest thing was that if you looked from one side, if you looked from the sword side, the face looked like that of a warrior. If you looked from the lotus side, the face looked

so feminine, so beautiful that you could not conceive that this man could fight.
A buddha has to be both together -- a sword and a lotus flower. He has to be a man and he has to be a woman -- in their ultimate flowering.
If the right psychology is prevalent, every man and every woman will feel a certain independence. The need for the man, or the need for the woman, will disappear, because you have the woman within you and you have the man within you.
One thing, you will have a certain independence which you don't have right now. And this is one of the causes: husbands and wives are continuously fighting because you cannot love a person totally on whom you are dependent. Nobody likes dependence.
The man cannot love the woman totally because he is so dependent on her.

I used to be a teacher in the university, and next to my quarters was a Bengali family, a professor of mathematics, a very simple man. The first day I entered my quarters -- and the walls were so thin you could hear everything that was going on in the neighbor's house -- it must have been in the middle of the night, one o'clock, that the professor shouted, "I am going to commit suicide. It is enough!"
And the woman said, "Who is preventing you? This is your umbrella, get out!"
Bengalis cannot go anywhere without an umbrella.
I was a little puzzled what to do, whether I should interfere. I had not even been introduced to these people, but not to interfere did not seem right. And this was strange! I was

puzzled whether he was going to commit suicide, and the woman giving him his umbrella...? This was simply ludicrous. But I went out, and the professor had gone fast with his umbrella towards the railway station which was very close.

I asked the woman, "I am new and I don't know what is going on here. I am not supposed to interfere, but in the middle of the night your husband has gone to commit suicide and you don't seem to be worried -- you have even given him his umbrella. At least you should have kept his umbrella, then he would not have gone -- because Bengalis cannot move without the umbrella."

She said, "You don't be worried; you are new. He cannot commit suicide without me! I am absolutely needed in everything. You just wait -- he will be coming back soon."

Within fifteen or twenty minutes he was back. And the woman said, "What happened?"

He said, "What happened? You gave me the wrong umbrella! It does not open!" -- and there was no rain and there was no need for it to open. "I have told you always to give me the right umbrella whenever I am going out. But you don't take me seriously -- and I was going to commit suicide, absolutely decided. I had even reached the station, but when I tried to open the umbrella, it wouldn't open. And just to teach you a lesson I had to come back."

Then I felt relieved and I went to sleep. I said, "These people are not going to commit suicide."

The woman was perfectly right: "He cannot do anything alone -- he will need me even in suicide. Without me he cannot do anything. So don't be worried, you just go to sleep. Within half an hour he will be back. And this is

almost an everyday routine; it is not new. The first time I also had got really worried, but when it started happening every day...! At any time he would go to commit suicide -- for any single mood, reason. Then I thought, `This is just... he does not mean it; he does not understand the meaning of suicide.'"

Why are men and women constantly fighting? They are fighting because they feel a certain dependence on each other. And nobody likes dependence -- everybody hates it. That hate is there that poisons your love. That hate is there that creates constant conflict.
What I am proposing is that if every man and woman is brought up with the idea that you have both the wings, you are not alone, that hidden within you is your opposite pole, then you will have a certain balance and your need will change into something new. You will love a woman, but it will not be a need, it will be a joy, it will be a sharing. You will love a woman who resembles your inner woman; there will be a certain deep connection. You will love a man who resembles your inner man. And if you are not fighting with your inner man, you cannot fight with your outer resemblance.
And it is stupid to ask the astrologers and the palmists and the tarot card readers, and all kinds of idiots around the world, to decide your marriage.

In one town I lived for a few years....
Just in front of me there was a brahmin who used to read people's birth charts and decide whether the marriage would be a happy marriage or not.

One day a man came to me and he said, "I am a very poor man and that astrologer is the best in the city and he is asking ten rupees -- I can pay at the most two rupees. I am really very poor. It is the question of my son's marriage and I want the best astrologer to decide whether the couple will be happy."

I said, "You don't be worried. You just wait here, let me go to the astrologer and when I am there then you come."

I went to the astrologer and I said, "I have been living in front of you for two years and I see you every day fighting with your wife. Could you not manage to figure out your birth charts? I am going to expose you unless you listen to me."

He said, "I will listen to you but don't expose me."

And at that moment that man came. I said, "The first thing is: do his job free."

He said, "But I have refused him before; my fee is ten rupees minimum."

I said, "This man's chart has to be done free, otherwise I am going to expose you."

He said, "Wait! Don't say a single word more. I will do whatever you say. And whenever you want somebody to be done free, just send a note to me and I will do it. Don't talk so loudly if my wife comes in, because then you will not be needed to expose, she will expose the whole thing. She even beats me. All this astrology is bogus! But what to do? -- this is the only profession I know and it is going very well."

No astrologer can decide. It has nothing to do with your birth and the stars. It has nothing to do with the lines on your hand.

And all the marriages are being made according to the astrologers -- particularly in this part of the world. Every marriage is almost an arranged marriage, and they are all failures, without exception.

I have lived amongst many, many families; traveling, I have been a guest to thousands of families, and I was surprised, it is the same story -- they are quarreling.

The reason is that we have not yet found the right way of matching a couple. You cannot do it if the man and woman are brought up in such a way that both their sides are fully grown up; they will find their own man, their own woman. There is no need for any arranged marriage. An arranged marriage is simply a fake; it is deception. And deceiving your own children for their whole life -- to suffer, to go into misery, to fight and still to go on keeping a smiling face to the world... they cannot say what is happening inside. Everybody thinks everybody else is living a beautiful life, and everybody is in the same boat.

Your question is significant -- that finding a love arising, your manliness is fallen, shattered. Suddenly your woman, of which you were not aware, has arisen. All the qualities of the woman -- the softness, the beauty, the music, the poetry... allow it; don't be worried. What has fallen is not your real man. What has fallen is the man cultivated by the society. Once you accept your woman, you will soon discover by the side, your real man, which cannot fall down, which cannot be shattered on the ground. The shattered one was just imposed on you.

People are telling you that this is the way a man should be, and nobody is bothering whether this is human or not. You may start crying and weeping when tears are coming to

you, you will be surprised that it is the woman part of you which is crying and weeping. But suddenly there comes a tremendous strength which is not the woman, which is the man. Your tears have cleaned all the rubbish that the society has imposed on you.

So what has fallen down on the ground, scattered, is not your reality; it is just a pseudo-reality which has been imposed on you -- that you have to be like this, that this is the way a man should be, this is the way a woman should be.

Nobody has looked into your nature, nobody has respected you in your totality. You know now perfectly well that surgery has succeeded in changing a man into a woman, a woman into a man. If both are not present in you, the surgery cannot succeed. Both are present in you: one is showing itself; the other is hiding behind. Surgery can change it. The other can show, and the one that was showing itself can be hidden. That is a very simple process.

One of my sannyasins, Leeladhar, is one of the best plastic surgeons, who has changed many men into women, and many women into men. He was worried whether he was doing right or wrong, so he asked me.

I said, "Whatever you are doing is perfectly good. If a man is tired of being a man he should be given a chance to be a woman. If a woman is tired of being a woman she should be given a chance to be a man. And if this is possible in this life, why wait for death? Death does it."

I have met many small children who remember their past life, but one strange thing I became aware of was that if the child is a boy, in his past life he was a woman; and if the child is a girl, in her past life she was a man.

This was so universal that it gave me a certain clue, that every man gets tired by the end of his life and starts thinking that perhaps women are enjoying more. And every woman gets tired, because you don't know the other person's inner world, you only see the outer side.
There is a Sufi story....

A man was very miserable and he was a mystic, just praying the whole day. Finally, he said to God, "I have never asked you anything. I thought you yourself must understand, but it seems you are not looking at me. I have to make it clear to you, that it seems I am the most miserable man in the whole world, but I don't want you to take all my misery. All I want is to please let me change my misery with anybody else -- I am ready. Can't you even do that?"
That night he slept, and had a dream that God called the whole town and told everybody to collect all their miseries into a bag and carry it to the mosque.
The mystic was surprised. He thought, "Perhaps he has heard my prayer."
He immediately took all his miseries in his bag and rushed toward the mosque. And he was surprised, because the whole city was running towards the mosque, and all were carrying bags far bigger than he had. His bag was the smallest!
He said, "My God. Now I am in trouble. I never knew that these people were hiding so many miseries. Their bags are touching the ground; they are just dragging them." And he had just a small bag hanging over his arm. He said, "This is going to be just absolutely foolish. These are my miseries,

and now I have to change with any of these..." And he looked around -- everybody had a bigger bag. Naturally, that's why they were lagging behind and others had reached the mosque.

Finally, when everybody reached the mosque, the voice of God said, "Hang your bags around the mosque. I will put the light off, and then you can choose any one that you want. Everybody is free to choose -- the misery of your own choice."

And before the lights went out the mystic rushed to his own bag. But he was surprised that he was not the only one who was rushing towards his own bag, everybody was rushing towards his own bag.

He said, "This is strange."

He asked his neighbors, "Why are you rushing? Why are you in such a hurry?"

They said, "Whatever we have in our bags, at least we know. And we have lived with these miseries our whole life, so we are well acquainted. In fact, now we have lived so long that they don't matter much. We have become accustomed.... Choosing somebody else's bag, one does not know what is in it. At least one thing is certain, that you would have to begin to be acquainted with new miseries that nobody wants."

Everybody, without exception, was holding his own bag, so that somebody would not come in the darkness and snatch it. But nobody was ready, everybody was with his own bag.

So God said, "It seems there is no need to put the light off -- you can go home. You have chosen."

And they were immensely happy. everybody was happy that he had got his own bag back.

The mystic woke up smiling. He said, "This has been a great dream and it has revealed a truth, that you see the other faces but you don't know what they are carrying inside... what suffering, what anguish."

So it happens, by the time of death, everybody wishes to be changed to the unknown part of himself that he has repressed. If he had known both he would have died not asking to be a man or a woman, but asking something more -- something higher, something concerning consciousness, meditation. He would have asked, "In ignorance I have lived long; now give me light. Now let me live in light and consciousness."

If he had been aware of both these sides he would have asked, "Enough is enough. I have known man, I have known woman. I have been both, and I am perfectly satisfied. Now I want to go beyond, beyond man and beyond woman." And that is the state of enlightenment....

So don't be worried. Whatever falls down and gets shattered does not belong to you. Let your woman come up, and soon you will find your man also coming up. Allow them both equal respect, allow them both unity. It will make you an individual for the first time -- undivided. That is the meaning of the word `individual'.

And an individual man loving an individual woman will have a totally different flavor of love. It will not be just physical, it will not be just biological, it will have something of the spiritual in it. It will grow towards spirituality. They will help each other towards spirituality, they will become partners in a pilgrimage towards godliness.

Question 2
MY BELOVED MASTER,PLEASE ACCEPT MY LOVE. BELOVED MASTER, WHEN A PERSON WEEPS IT IS USUALLY SAD, BUT YOUR SANNYASINS ALSO WEEP WHEN THEY ARE HAPPY. WOULD YOU LIKE TO TALK TO US ABOUT TEARS? 2

Tears have a language of their own. The language is: anything that cannot be expressed through words overflows through tears.
If you are in immense pain, tears may come. If you are in immense ecstasy, tears may come. If you are deep in love, tears may come. If you are in profound silence, tears may come.
Tears can come on many occasions, but one thing will be similar on each occasion: whatever is happening within you is something that cannot be expressed through words.
Children weep because they want their parents to fulfill some of their demands which they are afraid to say. They are afraid that the answer may be no. They cannot bring their demand into words because they don't want to be rejected, they don't want to be ignored.
Tears come to their eyes, and the parents understand their tears better than their words. And the tears create a bridge of communication. The parents become more soft, available, open... they want to know what the reason is, what they want: "Why are you crying?"
Now it is a better situation to get a yes from the parents.
You will sometimes find sannyasins full of tears -- they don't make any demand on me; their tears are of

gratefulness. But there are experiences you cannot talk about; in fact, saying them seems to be profane.
If you really love someone it seems so difficult to say, "I love you," because the word `love' is so small and the feeling is so big, that when you hear yourself saying, "I love you," you yourself feel frustrated -- it is not what you wanted to say. It was something alive and so big, and this word `love' is just dead. It is not breathing; it has no heartbeat. Your love was your totality, and this word carries nothing of your totality.
Then tears become the language of expressing... whatever is inexpressible.
Tears have a beauty of their own, a poetry... wordless, a song which only can be heard from heart to heart.
The tears of the sannyasins are not to demand something, but to thank because they have got something already.

Question 3
BELOVED MASTER,
WOULD YOU PLEASE TALK ABOUT WOMEN'S LIBERATION IN THE CONTEXT OF YOUR VISION OF A COMMUNE?

They are not two things. Women's liberation will also be men's liberation. It may sound strange, but if you go into the sources it will be very easy to understand.
One fundamental thing: you cannot make anybody a slave unless you are ready to become enslaved by your slave. Slavery is always two-sided.
Sometimes it happens that the master is a bigger slave than the slave. The master becomes dependent on the slave for

everything. And the second thing: when you make somebody a slave, you are creating trouble for yourself, because the person will always hate you. He may show love, he may show reverence, but that is superficial. Deep inside he is boiling with hate and fire.
Man has made woman a slave, but you can see what I am saying to you, the truth of it. Have you seen any husband who is not henpecked? Strange...

In a small school a teacher was asking students puzzles. And he asked, "Have you seen somebody who when he goes out of the house is one thing and when he comes back to the house he is something else?"
One child immediately started waving his hand frantically. The teacher said, "What is the matter? Do you know?"
He said, "Everybody knows it, but is not courageous enough to say. I can say it. It is my father. When he goes out of the house he looks like a lion, and when he comes back into the house he looks like a rat. And all these boys know it, but they are afraid to say it. I do not bother, because my father and mother are so constantly in a fight that they don't have any time for me. I am completely free to do anything, to go anywhere."

What has made the woman bitchy? It is not a natural quality. What has made the woman continuously nag the husband? It is not natural.
It is a revenge, the feminine way of revenge. You have reduced her into a slave. You have taken away all her freedom, you have made her just a possession.

My sister was being married and I told my father, "If the word kanyadan, donation of the daughter, is being used, I will never come back to this family again. Then you can think I am dead."
He said, "But this is strange. That word has been used for centuries."
I said, "I don't care about the centuries, I care about the meaning of the word. You can donate things, you can donate money -- you cannot donate people! And I will not allow it, even if the marriage party goes back. Let them go to hell!"
He said, "I was worried that you might create some trouble, but I had not thought about this kind of trouble. The marriage party is coming -- you can hear the band, and the people are coming closer -- and you ask me not to use the word `kanyadan'...! But what about the brahmin priest who will say, `Where is the father? He has to come and do kanyadan.'"
I said, "I have made arrangements with the priest before I talked to you."
The priest used to live just behind my house. There used to be a big neem tree in the middle -- and it was a very narrow street -- and I had spread the gossip around the town that the tree was full of ghosts. And the brahmin was very much afraid, because he had to pass through that street. He was the only person who lived behind our house, the only person who had to go through that street. And he used to ask me, "Is it true?"
I said, "Do you want to experience? I have some acquaintance with those people because I live in the house..."

And one day I managed to give him some experience....
He used to almost run in the street. From the main street he would start running saying, "Hare Krishna, Hare Rama, Hare Krishna, Hare Rama..." just to avoid the ghosts which were there. And he had just begun with, "Hare Krishna, Hare Rama..." when I gave him the experience.
I had just done a simple thing. As he was coming from his work in the town -- some worship, some marriage or whatever -- it must have been ten o'clock in the night, it was a dark night... I had a drum with me and a big blanket. As he came under the tree, I threw the blanket over him so he could not see what was happening, and I just banged the drum and threw the drum also over him. He got so confused at what was happening, he ran away, back down the street. And by chance, the drum fell over his head. I had not thought that it would go that way -- that his head was completely covered by the drum, and underneath the drum was the blanket covering his whole body. So by the time he reached the road, people started running, thinking that the ghost had come onto the road!
He had to shout and struggle, "I am the brahmin who lives behind! I am not the ghost! It is the work of the ghost that I am in such a situation." But there was no other way. So he was always very polite and respectful of me after the experience. Whatever I said he always said, "Yes, I will do it."
I told him, "My sister is going to be married. You are not to use the word `kanyadan', because no person can be donated. It is not a gift -- a human being given as a donation? If you use `kanyadan', then remember, from this

day you will never be able to reach your home... EVERY day those ghosts will trouble you."
He said, "I will do everything, but please no more blankets, no more drums."
So I told my father, "He is willing."

From the very beginning we try to create the woman to be a slave in life. Naturally, she goes on gathering anger, and in her husband's house millions of women -- because almost half of humanity are women... Half of humanity is simply wasting its life in kitchens, routine work, looking after children -- terrible jobs, and the whole day waiting for the husband to say something soothing, something beautiful. But the husband has his own problems: his boss in the office; his files gathering on the table; everybody is after him to "finish it." He is working hard, but he comes home with a lot of files. And the moment the woman sees him coming with all the files, that means the office is coming home. She bursts forth, she explodes... her life is simply ruined. The whole day cooking, taking care of the children. And in the end she was thinking that the husband would be back and they would have a few moments of loving communication, and he is coming with the whole office. Naturally, she gets mad and she throws those files. And while he is eating she goes on nagging him for this, for that... she does not allow him to eat well.

One man saw on a restaurant a sign saying, "Come at least one time and you will find everything just like your home." He came in and sat at a table. A waitress came by and she asked, "What would you like?"

He said, "First bring me a cup of cold tea."
And she said, "Cold tea? If you like I will bring it."
"Then bring my food -- burned chapati, vegetables so hot with so much spice that tears come out of my eyes... that is the proof. And thirdly, sit in front of me and nag me!"
The woman said, "But this is a restaurant."
He said, "Look at your sign! Only then will I feel at home."

This is the "home" where everybody is living. And you call this life?
The man is harassed in the office, the woman is harassed the whole day by children and neighbors -- and then the husband comes.... Both are not in a normal state; they start quarreling about everything, arguing about everything, and soon dishes are being thrown. The woman is hitting him with the pillows; he is shouting and trying to keep her cool because what will the neighbors say? Children may wake up.... But how long can one keep cool?
Man's liberation is possible only if the woman is liberated. The woman should be educated, should have financial independence, should be an earning member of the family, should not be dependent on the husband. The woman should have as free movement in society as man has. The woman should have time to be creative, to play music, to paint, to read, to write. And you will be surprised -- all her nagging will disappear, all her bitchiness will go, because that is the energy that has become creative now.
You cannot condemn the woman, because if you want to have an experience, then just take her job for twenty-four hours. First cook the food -- then you will know! At least I

know that I cannot even make a cup of tea. It is a miracle for me how a chapati is made.

Then taking care of the children, who are the real devils -- either you will kill them or you will kill yourself. Just twenty-four hours! And children have their own ways: the whole day they sleep, and in the night they make every effort to wake everybody.

Sometimes they say they want to go to the bathroom, and somehow you drag them to the bathroom. And just a few minutes afterwards they are waking you up again -- they need water... They have been sleeping the whole day and now they are awake. And you want to force them to sleep; sleep is not something that you can enforce.

And if the child goes on waking you up again and again, you are going to hold him by the neck and tell him, "For the last time: either you or me -- decide! We both cannot exist in the same bed!"

It is very natural that the woman has become nagging and bitchy and fighting. And you can see she doesn't mean it. When she throws the pillow at you, you can see it -- it never hits you. It is not that she cannot hit you, she does not want to hit you. It is simply anger somehow being expressed. She never throws heavy things at you that you may go blind or your nose may fall off or your head may get broken... she never does. Even if a pillow hits you, it is not much of a hit.

And if you watch carefully, she always throws those plates which are worthless -- she wanted to get rid of them! Either they were broken or chipped or something. They are not the real ones; they were useless plates. She is careful; she knows -- because whom is she going to hurt?

But the anger is there and it needs some expression. Unless you give it a creative dimension... and the only possible way is that man and woman should both be liberated from each other.

The liberation movement should not be only women's liberation, it should be men's and women's liberation -- together, because they both are in slavery. It is interdependent. One cannot become free; they both can become free or they both will remain slaves. The women's liberation movement has not understood it yet and it needs a whole psychological change of atmosphere.

Marriage should be dissolved. People should not live according to the law, they should live only according to love. The only problem has always been children. And my solution is that every small village should become a commune. Bigger villages should become two or three communes, big cities should divide into dozens of communes, and the children are the responsibility of the commune.

Every member of the commune should donate to the commune for the health of the children, for the education of the children, for the care of the children. The children can come to the home -- the father and mother can meet the children -- but the children basically live in commune hostels and do not belong to private parties, to families. Then there is no problem. If two persons find that their love has disappeared, then there is no need to remain together: it is ugly, disgusting.

The moment you see that the love has disappeared, you have to say goodbye to each other with gratefulness, with friendliness, with thankfulness for all those moments that

you lived together. You will always relish those beautiful moments. But what can you do? -- it is beyond you. Love comes like a season and goes like a season. As long as it remains, good; it is immensely beautiful. But when it has gone, then to go on hanging onto something dead is going to make you also dead.

It was because of children that the old societies decided that you should remain together -- because you have to take care of the children; otherwise what will happen to the children?

A simple solution is that every commune of one thousand people, two thousand people -- that means two thousand couples, four thousand people -- gives the whole responsibility for the children to the commune. And the commune can take care of the children more responsibly, more carefully. More educated nurses can be put to take care; doctors can be there to take care; teachers can be there to teach. And children will not be spoiled the way they are spoiled now.

They will have a wider vision than our children have. Our children have a very small vision because they are attached to a family. Five persons, seven persons -- that is their whole world.

It happened....

By the side of my house there was a temple, and between the temple and my house there was some land which technically my father could win a case in the court and take. But actually, the land belonged to the temple. It was a legal and technical matter.

I told my father, "If you go against the temple -- I have nothing to do with the temple, but if you go against the temple then I am going to be a witness against you, because you are taking advantage of a technical mistake. The land does not belong to you and you know it. And not only am I going to be against you, I have convinced your father, my grandfather. He is going with me because they may not take any note of me. I am so small" -- I must have been ten years old -- "they may not take any note of me, so I have convinced my grandfather. He is going with me. So two generations on each side against you. You have to decide."
He said, "You have talked with my father?"
I said, "Certainly. Because it is a simple matter. The land does not belong to us. Just in the papers of the temple, technically it is not written that it belongs to them. But don't take advantage of a technical mistake."
He said, "But I have never heard of anybody's son being a witness against his own father."
I said, "My loyalty is not to the family. My loyalty is towards truth. If you are on the side of truth I will be with you, but in this case I cannot be with you."

Children living in a family are bound to become loyal to the family. Then they don't care whether they are fair, just, or not, they just fight. People go on fighting for generations.

One of the families in front of my house was the enemy of my family for generations. I was the first to enter into their house....
The man was shocked. He said, "Where are you going?"

I said, "I am coming to your family with a message of friendship. I don't know who the people were who fought. I don't know even the names of the people who fought. I know my grandfather and I know my grandfather's name, his father's name. Beyond that I have no knowledge. And this has been going on for ten generations. How many generations do you remember? Can you tell me all the names? Can you tell me who began all this nonsense? And we have not been on talking terms. I have come with friendship. I am inviting myself for dinner today in your house."

He said, "This is strange, but perhaps you are right. You are welcome, but have you asked your father?"

I said, "I don't need to. Whatever I want to do, I do it and then I inform him. Then he can express his opinion. It does not make any difference, I have done what I wanted to do. I know he will ask, `Why did you not ask me?' But that is my problem, you don't be worried."

And they were very happy. The children were very happy, because it was such a strange thing. They were just living in front, and we saw each other, but we could not talk to their children; they could not talk to us. We were going to the same school, but we were not talking to each other, we were enemies. And you don't have any idea why. The children were happy; it was a celebration.

My father came home and he was informed that I had gone inside that house and I had not come out for almost two hours. He said, "This is unbelievable. For ten generations we have not talked to each other. Now he has gone beyond the boundaries, let him come."

When I came back home he was really angry and he said, "Why did you not ask me?"
I said, "It is simple, because I wanted to do it. And now you are free to express your opinion. I knew that you would say no, so what is the point of asking? And I have not done anything wrong. I have made a beautiful friendship, I have opened the door for you too. I have invited the man and his children for dinner tomorrow in this house."
He said, "What?"
I said, "Yes. I have eaten there -- I invited myself into their house. Now, in return what do you want? I should at least be this much courteous."
He said, "My God, then I have to go out of this house tomorrow."
I said, "You have not to go anywhere. You have to be here and you have to receive them, because this is foolish -- ten generations ago, and who knows who was right and who was wrong? Those idiots are dead. Why should we go on clinging to the dead, just because we belong to their family?"

The family creates a very small commitment to a very small number of people. A commune frees you from commitment. And psychologists say that if children can be freed from the family then ninety percent of mental diseases will be simply finished. You will be surprised to know that these two things are related.
Ninety percent of psychological diseases will disappear if children are no longer part of the family, because it is the family that creates all kinds of trouble. It makes the children Christian, Hindu, Mohammedan, Buddhist; it

makes the children communist, socialist; it gives the children all kinds of beliefs which divide people. And most basically, every boy carries an image of the mother in his heart, and every girl carries the image of the father. And for her whole life the girl will look to the husband for her image of her father to be fulfilled -- which is not possible. And the boy will look to his wife for his image of his mother to be fulfilled.

His mother is the most perfect woman he has known. His wife should be as perfect. Now the wife has not come there to be your mother, nor are you there to be her father. But these ideas can be destroyed only if children are living together -- not in the family, but under the supervision of the whole commune. They will not have any image and then they won't be expecting their wife to be this way, their husband to behave this way... and thousands of conflicts will disappear.

The future of the family is gone. The commune has the future, and only the commune can make you so free that marriage becomes non-essential. Two persons decide to live together -- they live together. They decide to separate -- they separate.

The law does not come into it; the government has nothing to do with it, nor has society anything to do with it. It is two persons' personal affair! And they are contributing to the commune for the care of their children. Even those who don't have children -- they are also contributing to the commune, because all the children are their children. A feeling of vastness... every child is loved by the whole commune.... Every person of the age of his father becomes his uncle; every woman of the age of his mother becomes

his aunt. We are giving him a bigger, richer experience. And with this richer experience he will be a man of multidimensional capacities.
Man's liberation is absolutely necessary just as is woman's liberation. And they both should be together to figure out how they can be free. There is no need to fight, because anything that comes out of fighting has some ugliness in it. The liberation should come out of understanding. All intelligent men and women should get together, and try to understand the problems all over the world and how they can be solved. And I don't see that there are many problems. There are very few problems -- which can easily be solved.

The last question....

Question 4
BELOVED MASTER,
I AM THANKFUL TO THIS BEAUTIFUL EXISTENCE THAT YOU ARE WITH US. I AM GRATEFUL THAT YOU ARE NOT ONE OF THOSE TIRTHANKARAS OR AVATARAS WHO IS SO FAR FROM ORDINARY HUMAN BEINGS THAT THERE IS NO POSSIBILITY TO BE OTHER THAN IN AWE OF THEM, AND WORSHIP THEM FROM AFAR. YOU TEACH US TO BE THANKFUL TO EXISTENCE FOR ALL THAT IT HAS GIVEN US. BUT HOW CAN I BE THANKFUL TO THOSE PEOPLE WHO ARE NOT OF THIS UNDERSTANDING? ESPECIALLY THOSE WHO SPEAK AGAINST YOU AND TRY TO DESTROY YOUR WORK? CAN YOU SAY SOMETHING?

Existence is very compassionate. It is not indifferent, it is not just a spectator. But you have to perceive the depth of everything. For example, you love me, and you love me because I am not a savior or a prophet or a god but just a human being like you. You are worried because there are people who oppose me -- don't be worried. This is the way existence functions.

The way of existence is always to create antithesis to every thesis. Only then does something become important. If nobody opposes me, then what I am saying will not have any effect. I would like that the people who love me and the people who oppose me are equally divided -- and that's what existence does -- that they are equally powerful, equally divided, and there is not a single human being who remains indifferent: either he is my friend or he is my enemy.

And I am grateful to both, because both work for me. The friend works in a way; the enemy works in another way. You have just to see the depth -- that opposites are complementary. The enemies also work -- in fact, more than the friends. The friends may remain silent in their love, in their peace, in their silence, in their meditation, but the enemies cannot sit silently. They have to talk about me day and night; they have to dream about me day and night; they have to oppose me whether anybody listens to them or not. They are my advertising agency.

Okay, Arun?

The Sword and the Lotus

Chapter #23
Chapter title: No beginning -- no end
12 February 1986 pm in

Question 1
BELOVED MASTER,
MANY PEOPLE, WHEN THEY TRY TO UNDERSTAND THE ORIGIN OF CREATION, ARE PUZZLED: WHY DOES THE ULTIMATE, WHICH WAS ONE, HAVE TO BE IMMEDIATELY TWO AFTER CREATION? IN OTHER WORDS, POSITIVE AND NEGATIVE, MALE AND FEMALE, AND SO ON. THE ULTIMATE IN ALL ITS POWER, EXISTENCE, FULLNESS, COULD HAVE HELPED CREATION ON A MALE-MALE BASIS, ON A FEMALE-FEMALE BASIS, OR A JOINED TOGETHER BASIS, AS A THEOSOPHIST ONCE EXPLAINED. HE WROTE THAT AT THE TIME OF CREATION THE HUMAN CREATURES, MALE AND FEMALE, WERE BORN JOINED TOGETHER AT BIRTH AND THEY WALKED ON FOUR LEGS.
OF COURSE, THE ULTIMATE IN ALL ITS POWER COULD HAVE SOLVED THE PROBLEM OF PROGENY IN A DIFFERENT WAY FROM THAT WHICH WE KNOW NOW.
IS THIS A QUESTION WHICH IS SOLVABLE, OR WILL IT BE BETTER TO HAVE IT ADDED AS UNKNOWN TO LIMITED THINKING, TO THE MIND AS SUCH?

There are many questions which are created by man himself; they don't have any roots in reality.
First, man starts with assumptions and slowly, slowly forgets that the assumption is not reality. For example, the question of the ultimate -- that in the beginning it was one, then why did it become two? It is absolutely man's creation -- the whole idea.

Nobody has any right to talk about the beginning, because nobody could have been a witness to it for the simple reason that if there was a witness, it was not a beginning. The witness was there -- the beginning must have been some time before the witness. It is a simple, rational and logical understanding that to talk about the beginning is all nonsense.
Christians say that in the beginning was the word. Now this is sheer stupidity because `word' means a sound with a meaning, and meaning is impossible unless there is somebody to give it meaning.
One thing is certain: in the beginning there cannot be a word. It would have been better if they had chosen sound -- but just better, not right. Even to accept that in the beginning there was only sound, you need some ears to hear it. Without ears there is no sound. This is something scientific which you have to understand.
For example, you see my robe is green. It is one of the very strange things that science has come to discover that when the light rays fall on anything... the light rays have all the seven colors of the rainbow....
On my robe the light rays are falling. The robe is absorbing all the colors except green; that means this robe is not green

at all. It is an appearance, and the appearance is possible because it is not accepting the green ray, so the green ray hits your eye. All other colors are absorbed, so they don't come back to your eyes. Only the green is left; it hits your eye, and naturally your eyes see it green. This robe can be any color, but it is not green, in fact it has no color -- only when light falls on it does it have a certain quality of absorbing.

But if you all close your eyes, including me, then this robe will not be green. Then all your clothes will lose their colors, because for colors to exist, eyes are needed.

Take it from a different angle.... Common sense thinks that a blind man lives in darkness -- that is absolutely wrong. The blind man has no eyes; he cannot see darkness. To see darkness you need eyes, and if you can see darkness, who is preventing you from seeing light? The blind man does not know anything about light, nor about darkness. The deaf person does not know anything about sound, and he does not know anything about silence. If there was nobody present and there was only sound -- it is impossible, scientifically impossible, because sound can exist only with ears. Unless the eardrums are struck, there is no sound.

It would have been better if they had chosen silence, but still not right because even for silence somebody is needed to feel it. If there is nobody, silence cannot exist.

What I am trying to show to you is that the very idea of one in the beginning is an assumption. In fact, one cannot exist without two; two cannot exist without three; three cannot exist without four... ad infinitum. If one exists, that means one digit of an infinity; otherwise, one has no meaning. What meaning will you give to one?

You can say it is not two, but you have brought two into it. You can say it is not three, but you have brought three into it.

These are all assumptions, and once we accept them then they create a thousand and one problems. Then the problem arises: if there was only one in the beginning...

The questioner has been an ambassador to England from Nepal. He is well educated, but even he is not aware of a simple fact: who told you that in the beginning there was one? On what grounds do you accept the ultimate "in the beginning"? Who told you that there has ever been a beginning?

As far as I am concerned there has never been a beginning. Existence has always been here, and there is going to be no end. Existence is going to be always here.

Changes may go on happening -- new forms, new beings -- but the inner core of existence is eternal. And all the philosophies talking about beginnings are childish. But this is a problem -- once you accept an assumption without questioning it, you are getting into trouble.

And that's what happened to the theosophists.... They accepted the ultimate "in the beginning..." then they had to accept that there was a time and there will be a time again when man and woman will be born together, joined together, and will walk on all fours. And this is not only for theosophy, theosophy is a very new movement. It developed in the last century, and it has died out. It has no significance anymore.

Jainism is the most ancient religion in the world. It also has a similar kind of theory -- a little bit different, but the idea is based on the same assumption. Jainism believes that in

the beginning, satyuga, the age of truth, every child was born with his partner -- one boy, one girl, together; they were twins, not joined. A man and woman joined together, walking on four legs, looks absolutely ugly. I don't think it is a development, it looks more like a cartoon than like a spiritual ideology.

Jainism has a far better idea: a boy and girl were always born together. They were not brother and sister as it turned out later on; they were husband and wife. That's why the Sanskrit word bhagini has two meanings. Very strange... one meaning is sister; the other meaning is wife. The meaning wife is older, but soon people realized that if twins marry, their children don't survive. Even if they survive they are weak, intellectually retarded, will have some kind of physical weakness.

Once it was realized the process was stopped. And the word `bhagini', which used to mean `wife', started to have a new meaning, `sister', which is a very different meaning. And still the Sanskrit dictionaries carry both the meanings. Basically the word is very beautiful. It means two persons who have shared the same womb. It says nothing about time -- whether they shared the womb together or at different times -- but that they shared the same womb. People decided it should mean sister, and that it was an ugliness in the beginning when twins started marrying. But they had thought that it was a gift of nature, that nature had chosen who was going to be your wife. Where, in this whole world, will you choose who is made for you? The best way is to have both be born together. But genetics and gynecology studies all agree on one point -- that the man and wife should be as far away from each other as possible.

Then their children will be better physically, mentally, spiritually.

We are using it for animals, but we are not scientific enough to understand the thing. We use crossbreeding with animals... you bring English bulls for your cows. If you were really scientifically minded, you would find husbands for your daughters in faraway countries, wives for your sons in faraway countries, so there is no blood relationship possible. That would raise the human quality... age, intelligence, health, everything. But these ideas of why the one became two... It never became two; it has always been two.

And why is there so much of a problem about two? The two are complementary. They make one organic whole, but they are not one. Existence is dialectical. It uses opposites as tension. Now the questioner is asking why God did not only make men, and that he could have made the whole of existence on the same basis. It would have been a very colorless, dull, boring existence -- just males wherever you go... horses, elephants, camels -- all males. You would not find something attractive, because attraction needs some difference. And the opposite, the polar opposite, is the most attractive.

Existence is dialectical: it is male-female; it is positive-negative. And recently, it has been proved beyond doubt that in Africa, in Europe, in America, one of the most dangerous diseases ever is spreading -- AIDS. No other disease can be compared to it because there is no cure for it, and scientists are almost certain that there will be no cure for it. The disease is such that they cannot conceive of any

cure. And the person has to die within two years, at the most, two years.

Generally, people will die within six to eight months. If they live in a very controlled atmosphere they may survive two years at the most. Death is absolutely certain. This disease has happened through homosexuality, and that's what you are asking in the question: why God has not created, why the ultimate has not created a single foundation, male and male.

The disease has arisen out of homosexuality -- one male making love to another male. Something seems to be very much against existence.

Scientists have not yet come to a conclusion about what is causing AIDS, but my understanding is that when a man starts loving another man, the woman within both the men starts dying, because she no longer has any nourishment. She is ignored, she shrinks, and slowly, slowly she dies. And when the woman in you dies, half of you is dead. You have become only half alive. And the other half was your resistance against diseases, it was your organic support. Now you don't have any support. You have lost contact with nature's dialectics -- this is the cause of the disease AIDS. The patient becomes vulnerable to all kinds of diseases, he has no resistance; any infection and he will get it. He cannot fight any infection; no medicine can cure him of any infection -- he lives almost like a ghost.

I am worried that there are lesbians also, particularly in the West -- women loving women. Sooner or later they will bring an even bigger disease than AIDS.

It took a long time for AIDS to happen. Homosexuality must be as old as your religions, because religions are the

cause of homosexuality. They forced men to remain as monks separate from women. The women became nuns, but they could not meet the monks, they had to live separately. So homosexuality and lesbianism are both created by your so-called religions. The whole credit goes to your great religions.

But it took thousands of years for AIDS to happen. Perhaps the woman is more strong... she is. Scientifically she is more strong than a man. That's why lesbianism may take still a few hundred years before a greater disease than AIDS grips women. But it is going to come -- you cannot survive against nature. You can go against it. It gives you enough rope, enough freedom. You can use it for your spiritual growth, you can use it to destroy yourself. And what is the problem if the universe functions through polar opposites?

He is also asking... perhaps he thinks that the way men and women make love is ugly, so he is asking if the ultimate could not create some other way for reproduction, for progeny. Anything would cause the same question.

I will tell you a story....

It happened in the twenty-first century. One couple, very adventurous, went for a space tour. They reached a planet where something exactly like human beings had been living for thousands of years. They were immensely happy. The first house they entered, the people were very generous, very loving -- they offered coffee. They drank the coffee and soon they were discussing things. And both the couples, from the earth and from the new planet, were interested in how children were created in their worlds.

The man and woman felt a little embarrassed. They said, "First you show how you create children."
They said, "It is very simple."
They opened their refrigerator...
The couple from the earth was amazed: "What are they doing? What has a refrigerator got to do with creating children?"
... and they brought two bottles, one with some green liquid, one with some red liquid, and a big jar. And they mixed the liquid from both the bottles in the big jar.
The couple from the earth was laughing: "What are you doing? Have you gone mad?"
They said, "This is the way we make children. Now this jar will remain in the refrigerator for nine months, and after nine months you have a baby -- you take it out of the jar."
The earth couple said, "My God! This is the way we make instant coffee. What a strange method you have got."
They said, "It may look strange to you, but this is how it has always been done here on this planet. Now you show how you do it."
They had to show, because they had promised. They were feeling a little embarrassed, but not afraid, because nobody from the earth was present and these people... idiots, mixing liquids from jars and waiting for nine months....
They could not believe that there was going to be a baby.
They dropped their clothes and started making love.
And both the people from the new planet were rolling on the ground with laughter. They could not believe it: "What are you doing?"
The man was doing push-ups on top of the woman!

They said, "You idiots! This is the way we make coffee! This is not the way to produce children!"
It does not matter -- anything would have been questionable. And I think the way things are, it is perfectly good. In fact, to make coffee in this way would be a little dangerous. And hearing that this was the way they made coffee, they both felt so bad because they had already drunk the coffee!

Existence is dialectical.
There has never been one, and there will never be one. It knows a certain kind of oneness, but that is the organic unity of the two.
Yes, a man like Gautam Buddha knows oneness, but that too is dialectical. His inner woman and his inner man have come together to meet in a deep, orgasmic unity. From the outside you see him alone -- he is not. In existence nothing can exist alone. To exist you need the support of the opposite, either from the outside or from the inside. If you can find the support from inside then certainly you have immense freedom, you are no longer dependent on the other.
With the inner unity you cannot produce children, but you can go on reproducing yourself; you can go on giving a new birth to yourself. Each moment becomes a new birth and you go on higher and higher in peace, in silence, in bliss, in ecstasy... and it has no limits.
The sky may have limits, but the growth of the spiritual organic unity within you has no limits. But remember, it is an organic unity between two polar opposites.

Every man is a woman also, and every woman is a man also. So you can manage an inner unity -- and that is real celibacy. The celibacy that is being taught by the religions -- I condemn it because that is not celibacy... renouncing the woman, hating, getting away from the woman....

Perhaps in hating the woman or the man you may start hating all that is feminine, or all that is male inside you too. You may never be able to accept your inner woman. If you could not accept the outer how can you accept the inner? You will try to kill it in every possible way. But by killing it you will be committing suicide. It will not be spiritual growth, it will simply be spiritual suicide.

That's what I see in your saints. Look into their eyes and you will not find life. Look into their life and you will not find joy. Look into their being and you will not find a dance, a song. All is dead. Their body has become just a grave and they are somehow dragging it towards the graveyard. Their only juice upon which they live is your respect for them. That gives them enough ego -- your respectability, your calling them great saints, mahatmas... That is the only thing they have got -- which is absolutely bogus, but you go on giving that, not knowing that you are helping them to commit suicide, that you are also part in their crime, that you are committing a tremendous sin.

The whole idea should be dropped. There cannot be any beginning. How can there be a beginning? From where will all these things come? And if you can get all these things from somewhere, then this is not a beginning. Places exist from where you are getting all these things; contractors exist who are making all these things; suppliers exist who are ready to supply all that you want...

Out of nothing, do you think there can be a beginning? And there cannot be an end, because where will all this disappear to?

Scientists say you cannot destroy even a single small piece of stone -- there is no way to destroy it. You can cut it into smaller pieces, but still it is there. You can do whatsoever you want, but it will remain in some form or other. You cannot simply destroy it so that it leaves no mark behind. This is one of the basic discoveries of modern science -- that nothing is destructible. If nothing is destructible, then the other end should also be understood: it is not possible to create anything. If you cannot destroy anything, you cannot create either.

We have not been successful in creating anything. Whatever we do is only combinations. You can create water by the combination of oxygen and hydrogen, but they are still there. It is not a creation, it is only a composition. You take something from one place, something from another place, and you can make a new thing -- but it is not new. Neither has there ever been a creation, nor is there going to be a destruction. There is no god who created, there is no ultimate being who managed to run the world in a dialectical way.

Existence is autonomous and it is eternal. But the problem with theologians, with philosophers, is that they simply invent a name and they forget that their beginning is only invention, imagination. Then they go on questioning and then they go on answering, making a big system.

I have looked into all the systems of philosophy, I have wasted almost my whole life in looking into all the systems of the world, and only one thing that is similar to all of

them is that they don't have any base. Their basis is simply assumption.

If you accept their assumption then their whole system looks very logical, very profound. They are all afraid that you should ask anything about their basis, because they don't have any answer. And the basis is the first thing to ask about. The differences in their systems are not much, because their bases are all false; the differences are only of names. Somebody calls it absolute, somebody calls it ultimate, somebody calls it god, somebody calls it some other name. All these names are imaginary, and by changing names nothing is changed.

Just look -- as I was telling you, the Bible says, "In the beginning was the word..." The second sentence contradicts the first: "With the word was God..."

And no Christian has the guts to question that in the second sentence, the first is denied. "In the beginning was the word..." The second sentence is, "With the word, there was God..." So the word was not alone. And in the third sentence it is said that God was the word.

Can't you see the contradiction? -- so apparent. Then why don't you simply say, "In the beginning there was God"? Why say, "the word"? "The word was with God..." And finally, you come to the real thing: "The word was God." Why go this long way? Those first two sentences are meaningless. You should have said, "In the beginning was God."

But to protect God, so that God is not questioned... People will question the word and will get puzzled with the word, so they have created a great philosophy about the word and what it means for the word to be there. They have made a

protection for poor God. But anybody who has eyes cannot be deceived.
I am reminded....

It happened in Bombay that a Hindu saint who used to come there always had a big following. He was delivering his morning talk, and a very rich lady was sitting in front of him with her small child who suddenly said, "Mummy, I want to go to the bathroom."

Everybody laughed because the talk was about Vedanta the ultimate god, and suddenly that boy brings the bathroom in. The mother tried to push him, "Sit down."
He said, "I cannot! I want to piss."
Everybody was laughing, and the saint felt very embarrassed. But the woman was very rich so he could not say anything to her. And he was a guest in the same woman's house, he had been there for many years. But after the meeting he called the woman separately and told her, "You should teach your child some etiquette. In a spiritual meeting he talked about the bathroom and pissing, and that created such a disturbance that all my seriousness was lost and people must have forgotten all the great things that I was saying. That boy is a real devil. Either you should not bring him with you or you should teach him something."
The woman said, "He insists on coming. And he is my only child and I cannot leave him crying and weeping at home. I will not be able to sit listening to you peacefully because I will remember that he will be weeping and crying."
Then the saint said, "I suggest a simple thing to you. You just tell him that if you want to go to the bathroom you

need not say that you want to piss, you can simply teach him to change the word `piss'. Instead of saying `pissing', say `singing': `Mom, I want to sing.' Nobody will know what is going on; it will be a code language. And this is not difficult. Make it clear: `If you learn this, only then will I take you with me; otherwise no.'"

The boy agreed. He said, "There is no problem for me. Whenever I feel, I will say that I want to sing. You have to understand, don't forget!"

After one year the saint came back. He was staying in the same lady's house and just in the evening the lady said, "I am in a trouble. One of my sisters is seriously sick and I have to go to see her. I may not be able to come back in the night. The child is alone. It will be great kindness if you let him sleep with you in the bed because he has never slept alone."

The saint said, "There is no problem."

The woman left.

In the middle of the night the child shook the saint and said, "I want to sing."

The saint said, "Are you mad? Is this the time for singing? In the middle of the night, disturbing all the neighbors...? Shut up and go to sleep."

The boy remained silent for a few minutes. He said, "It is difficult to shut up. You have to allow me to sing -- it is coming."

The saint said, "What nonsense. The whole day I have been teaching people and in the night you won't let me sleep, and your mother has left you in my care. I tell you, go to sleep. If you want to sing, sing in the morning!"

He said, "I can't wait that long. You don't understand. I have to sing NOW."
So the saint said, "It seems you won't listen, so okay, sing but sing very quietly. Just come close to my ear; sing in a whisper... nobody hears."
The boy said, "I warn you." He said, "Don't tell me later on. It seems you don't know what singing means."
The saint said, "You think you know more than me? You just sing whatsoever you want to. Be finished and go to bed!"
Half asleep, the saint suddenly jumped when the boy started "singing" in his ear.... He said, "My God! This you call singing!"
He said, "It is your teaching... you told my mother.... Otherwise I was always telling the truth. You made me a hypocrite, now suffer."
And the saint said, "This is something. Could you not tell me what singing means?"
He said, "That was the whole point -- to hide the thing that it means. I thought that you have given the suggestion so you must know."

You can change the words but you cannot change reality. You can call it singing, you can call it dancing, you can call it anything, but if it is pissing, it is pissing.
My approach is absolutely scientific and existential. I don't have any assumptions. I cannot tell you that existence ever began, because I am not a witness to it. And I cannot conceive of anybody being a witness to it; it will be a contradiction. And if there has been no beginning, there

cannot be any end. Things end only if they have a beginning.
And I don't see that there is anything wrong in the reproductive system; it is perfectly good except for your so-called religious people who have been condemning sex. Sex has nothing to be condemned. It is sacred because it gives birth to life. It has given birth to you. It has given birth to Gautam Buddha... it has given birth to all that we are proud of.
You go on condemning the very origin. You want some changes, but what changes? any change will be questionable. So I don't see any point in questioning.
I accept nature as it is.
And I accept it with gratitude, thankfulness.
It is the most beautiful existence possible.

Question 2
BELOVED MASTER,
AS ONE GROWS OLD, ONE'S IDEAS SLOWLY CHANGE. ARE YOUR IDEAS ABOUT SEX TO SUPERCONSCIOUSNESS THE SAME? YOUR COMMENT PLEASE.

Perhaps you are not aware that there are two kinds of growth. Most people grow old; a few people simply grow up. I belong to the second category. I don't grow old, I simply grow up.
The body will grow old, but the body has nothing to do with my ideas. My consciousness grows up.
I have more profound ideas about sex and superconsciousness than I had before. There has been

evolution about everything in me, but whatever I have said before has deepened, has become more solid. Now I have more arguments for it -- that's what growing up means. Nothing has changed, only everything has become more clear, more solid, more conclusive.
I have been thinking to speak -- because I have never read my books -- on each book again, so that you can see that I have not contradicted a single thing in those books. Although I have gone far away from those ideas, it is in favor of those books, not against them.
Whatever I have said after my enlightenment is unchangeable. It can evolve, it can grow, it can bring more flowers to it, it can have deeper roots in the ground, but its quality, its taste will remain the same.
And I hope that my sannyasins will learn to grow up, not just to grow old. Even animals grow old -- buffaloes, donkeys -- everybody grows old. It is only man's prerogative, his privilege, to grow up.
The body will take its own course, but your consciousness can go on growing up, can go on growing even when you are dying, can go on growing when you are dead, can go on growing wherever you are. That growth is eternal.

Question 3
BELOVED MASTER,
SEERS HAVE SAID -- GURU RAMA, GURU VISHNU, GURU DEVA MAHESHWAR -- THAT THE MASTER IS THE GENERATOR, THE OPERATOR AND THE DESTROYER.
I CANNOT CONCEIVE HOW IT CAN BE TRUE. PLEASE ENLIGHTEN ME.

The Hindu mythology has something equal to the Christian trinity. It is called the trimurti, the three faces of god -- Brahma, Vishnu, Mahesh. These are not three persons, but only three faces of one person.

Brahma creates the world; Vishnu maintains it, sustains it, nourishes it; and Shiva destroys it. This is one cycle. Then another cycle begins: Brahma creates again, and so on, so forth. It is just a mythology, but mythologies have been so heavy on man's mind that sometimes it is hilarious to see.

Brahma is the creator of the world, but in India there is only one temple devoted to Brahma. Because who cares about Brahma? He has done his work, he is useless. He may be a god, a great god. He created the whole world, but he has no longer any worshippers. Just a single temple is devoted to him. You can see the mind of the people.

I will not talk about the theology but its implication. Most of the temples are of Vishnu, or his incarnations -- Krishna, Ram -- these are all incarnations of Vishnu. Most of the temples are of Vishnu because he has the power, and power has to be worshipped. Right now he is everything, he can do everything, he can change everything -- he is all powerful.

Shiva also has millions of statues, but not many temples. That too is very significant. Vishnu's temples are immensely rich, with great art, sculpture, beauty. Shiva is the poorest god. You can find any axe-shaped marble stone, put it under any tree and it becomes a temple of Shiva. Who cares about death, destruction? But people are afraid. So once in a while, placing a few flowers is perfectly

understandable. But no great temples have been raised for Shiva. He lives under trees in the hot sun, in the rain, in the cold. People worship him just out of fear.

Fear can never become worship; neither can business ever become worship. Vishnu is people's business; Shiva is the god of death, god of destruction. He has to be kept friendly -- he is dangerous.

Another example you will find -- you can look in the books of all the businessmen in India. I don't know, it must be the same in Nepal -- every businessman starts his books with Shri Ganeshaya Namah -- Ganesh is Shiva's son. Why is it that every book all over India, and wherever Hinduism has had any influence, starts with Shri Ganeshaya Namah -- I bow down to Shri Ganesh, the great god? All other gods are forgotten. The reason is that in the beginning Ganesh was a very mischievous fellow -- he used to harm, to disturb. Just to keep him calm and cool -- "Please don't disturb our business" -- people started praising him: Shri Ganeshaya Namah. It was not out of respect, it was a bribery because he was a great destroyer. He was the son of the ultimate god of destruction and he used to play mischief all around. He would disturb people's marriages, people's businesses, so everything that has to be started has first to remember Ganesh.

This is not religion. This is simply persuading Ganesh: "Don't disturb us -- we are on your side. We are not your enemies, we are worshippers..." Mythologies which have no reality in them -- you can see Ganesh and you can understand that this cannot be a reality. Ganesh has the body of a man and the head of an elephant. This is not possible. And above all this nonsense, having the head of

an elephant, a big belly because he loves laddus -- and he is sitting on a mouse! That is his vehicle. Can you conceive it? Is it possible? That poor mouse carrying the whole load of a full wagon would have died long ago.
But people never ask, never question their own mythologies. The same is true about Brahma, Vishnu and Mahesh -- just creations of the human mind. The world has never been created so there is no need of any Brahma. And it is not going to be destroyed, so there is no need of any Shiva. And between the two is Vishnu.
The world is autonomous, it does not need anybody to maintain it. But all over the world people have strange kinds of mythologies dominating their minds. And they have devoted millions of hours, money, artists, to make temples for these imaginations. And then to look at people worshipping their own imaginary gods is so ridiculous.

My father used to take me to a temple which was very close. It was a very beautiful Jaina temple with a standing statue of Mahavira, an ancient statue. I loved the peace of the temple. I loved the statue, its art, but I never felt like worshipping. A statue has to be appreciated as a beautiful object of art, there is no question of worship. You don't worship the painting of Picasso.
And my father would say to me, "You have to worship Mahavira because he is equivalent in Jainism to the supreme god. He has the same qualities. He is omnipotent, omnipresent, omniscient -- he can see everything: past, present, future. He is everywhere present and he is all powerful."

I told him, "To tell you the truth, I have seen a mouse sitting on his head pissing, and your great saint Mahavira could not do anything. Perhaps he could not see above his head. All powerful? Everywhere present? And he could not even throw the mouse away? I have seen it with my own eyes, and if you want to see it I can bring a white mouse which my friend has, and I can manage the whole scene again. I can bring another friend who is a photographer and we will distribute the photograph all over the town: `This is your omnipresent, omnipotent, omniscient god -- now stop worshipping!' He has lost power over rats, what can he do for you?"

He said, "Don't do any such thing. If you don't want to worship, keep quiet."

I said, "You have to keep quiet. This was just an instance for you so you don't continue harassing me that I have to worship."

This is man's creation -- beautiful. It should be kept in a museum, but it is not to be worshipped. For worshipping you have the whole universe which is not man's creation -- the stars in the night, the sunrise in the morning, the sunset in the evening, a bird on the wing... But I have never seen any religious person worshipping all that is not man-made and has such tremendous beauty, so much alive. And we are part of it, and you go on worshipping a stone that you yourself have named. That much for the mythology part. But your question is that the seers have said that the master is all -- he is Brahma the creator, he is Vishnu the maintainer, he is Shiva the destroyer. This is the ugliest thing that anybody can write. And these seers are writing about themselves that they are the masters. You worship

them because they are all three in one. They are Brahma, they are Vishnu, they are Mahesh.
Where are you going to worship in the temples when the master is present?
This is the ugliest part in it. If some disciple had written it, it would have been understandable -- his gratitude. But the gurus, the so-called masters are writing these lines and they have been perpetuated for centuries. Nobody has even questioned that this self-appraisal is simply ugly, disgusting.

I have heard that one day Mulla Nasruddin came into the restaurant and declared, "My wife is the most beautiful woman in the world."
Everybody was shocked, everybody knew his wife... he himself knew it.
People gathered around him and said, "Mulla, have you had a revelation? Who told you? Has she been chosen Miss Universe? What has happened that you have to declare?"
He said, "She has not been chosen, she has told me herself. I am a faithful servant. Whatever she says I believe it. She said that she is the most beautiful woman, and I said, perfectly right; I will go and tell my friends."

The seers themselves are saying to you that they are better than Brahma, better than Vishnu, better than Mahesh, because those gods have only one quality each and they have all the three qualities together.
It is possible for a disciple who loves the master to call him God, because he has seen something of godliness for the first time in his life. But if the master himself declares that

he is the god then it is ridiculous. Then it is not worth consideration at all.
Those seers are simply being stupid. This kind of statement makes one think that they must have been idiotic. This is so egoistic -- you cannot find any other statement which is more egoistic. These are the people who are teaching everybody to drop the ego, and they are the biggest egoists in the world.
I would like to say to you that any master who claims that you have to worship him is no longer considered to be a master. A real master can only be a friend, not a god.
It is possible for the disciple to feel the godliness of the master -- that is another matter.

Question 4
BELOVED MASTER,
WHAT OF JAINA AND SUFI RELIGIONS -- IS THERE ANY GENUINE MASTER IN THE PRESENT MOMENT ANYWHERE IN THE WORLD?
PLEASE GIVE SOME LIGHT ON THIS MATTER.

Can't you see the light?

The Sword and the Lotus

Chapter #24

Chapter title: The master is at the door
13 February 1986 pm in

Question 1

BELOVED MASTER,
IN MY HEART I FEEL FULL OF DEVOTION AND RESPECT FOR YOU. SLOWLY, SOMETHING INSIDE IS OPENING UP TOWARDS FRIENDSHIP WITH YOU. DO I HAVE TO PASS THROUGH DEVOTION TO BECOME YOUR FRIEND? I SHALL REMAIN RESPECTFUL AND PASS BOTH OF THEM TOGETHER.

They only can exist together. The friendship with a master is no ordinary friendship. It has a reverence in it, love in it, devotion in it, tremendous gratitude in it. It is a multidimensional phenomenon.

The ordinary friendship is a worldly thing, mundane. The spiritual friendship is not of this world, it belongs to the beyond. I have to use the same words which are used for the mundane because there are no other words, so you have to be alert and aware that whatever I say, you cannot find its meaning in a dictionary. It has much more in it. It is immensely rich.

The word is small and very soft and the experience is vast and very infinite. And I can see in you it is not just an intellectual question, your heart is feeling immense pain because you are thinking that friendship means you have to bypass devotion, respect, reverence, and your heart is saying no.

Listen to the heart, not to the dictionary.

The heart never lies; the mind never tells the truth. The mind is a great speaker; the heart is very silent but it also expresses itself in tears.

Your question is immensely significant because it is coming from the heart. The heart is feeling the pain because the mind has taken the word `friendship' in an ordinary sense, ignoring the heart. The heart is full of tears. Those tears are valuable.

The understanding of the mind has no significance. In the world of spirituality it is only the heart that has to be listened to and followed. Your heart is giving you the answer. I am simply repeating it so that it becomes clear to you.

The friendship with the master includes everything that is beautiful in all other relationships, and it excludes everything that is ugly in all our human relationships. It is the pure essence, the very fragrance of all our human relationships. It includes everything, but only the best part of it, the very cream of it.

So don't be worried, rejoice that it is happening to you and that your heart is strong enough not to let the mind decide. Your heart is strong enough to be the master and let the mind be simply a servant.

Question 2

BELOVED MASTER,

WHEN THE MASTER IS STANDING AT THE DOOR WHAT SHOULD THE DISCIPLE DO?

The question is from somebody very intellectual -- perhaps a professor. It is a mind question.

When the master is at the door it is too late! You cannot do anything. You cannot close the door in the face of the master, you cannot invite the master inside for the simple

reason the ancient scriptures of the East say the master is death -- and they mean it.
To allow the master in means you will have to die as an ego, as a personality, and that's all you know about yourself. Hence the fear, hence the question, what to do now? He is just at the door. One step more and you are finished. But there is no need to be worried.
You will die as an ego but you will be reborn as the self, which is your reality. You will die as a personality but you will be born as an individuality, which is existential. Personality is just artificial.
The master can take away only those things which do not belong to you. He cannot take anything away from you which is your authentic nature. The master cannot give you anything, he simply removes all the hindrances so that you can discover yourself.
I am reminded of one historical incident....

The world's best sculptor, Michelangelo, was passing through the street where there were many shops of marble and different kinds of stone sellers. He used to go there often to find good pieces of marble. In front of the first shop, on the other side of the road, there was a huge piece of marble, very ugly looking, and it had been lying there for almost five years. He had never paid any attention to it. He went around the marble, looked at it, touched it, and was immensely happy. He came back to the owner of the shop and asked, "What will you take for that stone?"
The shop owner said, "Nothing, you can take it, because I have kept it for five years -- and nobody wants it. And I am paying unnecessary rent for it. I cannot keep it in the shop,

it is too big. So I am keeping it on the other side of the road on somebody else's land, and he is charging me rent for it. You are the first man in five years who has even inquired about it. Thousands of sculptors have been coming to the shop, but none has even paid attention to the stone. You can take it joyfully, with my thanks. You need not pay for it because I am getting fed up with it."

Michelangelo arranged for the stone to be carried to his home, and he said to the shopkeeper, "When I have worked it out I would love and appreciate very much if you can come to see what has become of the stone, because I have already seen it. It is only a question of chipping the stone here and there. Somebody is encaged in the stone who has called me, I have not to do much, I have not to create anything -- just to remove the unnecessary parts."

And he created the most beautiful statue perhaps in the whole world -- a statue of Mary, Jesus' mother, when she takes Jesus down from the cross. Mary is sitting, and Jesus is lying in her lap dead... full-size; the stone was so big. He worked for one year on it, and when it was completed he asked the owner to come and see. The owner could not believe that that ugly stone could be transformed into such a beautiful statue as he had ever seen.

But Michelangelo said, "It was Mary and Jesus who called me. I was coming into your shop and they called me, saying, `We are encaged in this stone -- just give us freedom.'"

That's how every artist works. Before he starts making a statue he has already seen it in his vision. Then he has just to remove the unnecessary parts. The master is the greatest

artist in the world. He does not work with stones or marble, he works with living human beings. When he accepts somebody to be a friend, it means he has seen the vision, the possibility, the potentiality -- what you can become. You have chosen the master; you have invited him. Now he is at the door, and you are freaking out. Your mind must be worried.

The master is certainly dangerous. If he is not dangerous he is not a master at all. He is going to destroy much in you -- only then the real can be discovered. And you are asking me, what can be done when the master is at the door.

You can do only one thing, being a professor, intellectual... I remember a story in Mulla Nasruddin's life....

He used to visit the cafe every evening, and he always talked and bragged about everything. That day he was bragging about his generosity, hospitality, and a friend said, "Mulla, you can talk about other things, but at least don't talk about these things because we have been your friends for years. You have never asked us even for a cup of tea. Every day we have to pay for your coffee and anything that you eat in the cafe. You have some nerve."

He said, "You never remind me. Make me remember it. I am a man of great spirituality and I don't think about small, mundane things -- a cup of coffee or money, these things don't matter. You should have reminded me. Today you have reminded me. You all are invited to my house. Come for dinner. The whole cafe... friends, acquaintances, strangers.... It doesn't matter, everybody has to come; then you will know how generous I am."

They could not believe it, but he was inviting, so they followed him, a great crowd. And as the house came nearer, Mulla started walking slower. They said, "What is the matter, Mulla?"
Mulla said, "You all know. You are all married. I am also married, so there is nothing to be kept secret. I forgot all about my wife. Talking about great things I forgot about my wife. In fact, in the morning she had sent me to purchase vegetables and it is night now and I have wasted the whole day talking about spirituality and great things. And finally I ended up with you, and now I am coming with a crowd for dinner and there is nothing in the house. You can understand my situation. She will kill me."
They said, "This is strange. You should have remembered. How should we know it? But now we are not going back."
Mulla said, "I am not telling you to go back. You just remain standing at the door. Let me go in and persuade my wife; it will take a few minutes. I am sorry, but you will have to wait, because if I enter with this whole crowd, she will go mad."
They understood; they had the same problems. They said, "Okay, we will wait for a few minutes. You go and persuade your wife."
Mulla went in and told her, "A gang of stupid people is following me. Now only you can save me."
The wife said, "What is the matter?"
He said, "Nothing is the matter. You simply go there and ask them, `Why are you standing here?' And they will certainly say, `We are waiting here for Mulla Nasruddin.' And you can say, `He has not been seen since the morning.

He had gone to purchase vegetables and I have been waiting the whole day.'"
The woman said, "Strange... why so many people should come and..."
Mulla said, "But you have to save me. It is a question of prestige."
The wife went out, opened the door, and said to the people, "What are you doing here?"
They said, "We are not doing anything. We are simply staying here because Mulla told us to stay here."
The wife said, "He has not been seen since the morning."
They said, "This is something. He came with us, we all are eyewitnesses -- in front of us he entered into the room."
The wife said, "You must be mistaken, he is not in the house."
They said, "Then we would like to look in the house because he has invited us for dinner."
The wife said, "Dinner?"
At that point -- Mulla was listening to the whole conversation from the second story; he had opened the window a little bit and was watching what was happening. When they said that they were going to search the house he thought, "This is going to be difficult."
He shouted from the window, "You are simply idiots. He may have come with you but you don't understand logic, he may have gone from the back door. Are you not ashamed arguing with a poor woman? Feel ashamed and go back home!"

Now he forgot that you cannot deny yourself -- that is impossible. You cannot say, I may have gone from the back

door. Then who is talking? But in the fury, in the anger, and they were trying to force themselves into the house, and the poor wife would not be able to prevent them and he was bound to be caught...!

You are in the same situation. You can tell the master that you are not at home. That's what millions of people are saying, that they are not at home. So it is not just a joke, it is a reality for millions of people. All the people who deny the existence of the soul are saying, "I am not at home." Then who is denying?

Half the world is communist today. They don't believe in the soul; they argue about it. I have been arguing with many communists, and I was surprised that they are not aware of a simple thing: who is arguing?

You are conscious, and you are denying consciousness. You are alive, and you are denying the very principle of life. You are in a really difficult situation, you cannot escape now. That's why I said it is too late. It is better to invite the master in, because he won't care about your invitation, he is going to enter in.

He is your master. You have accepted him as your master, and unconsciously you may have invited him many times to come to you, and now he has come. Now there is no way to escape. It is better to accept the fact that he is going to kill you as you have known you up to now, and he is going to give you a new birth.

Socrates used to say that the basic function of the master is just to give birth, but every birth has to be preceded by death. Once you understand it, once you have passed through such an experience of death and birth, then you will live each moment of your life dying to the past and

being reborn anew in the present. Then each moment is a death and a rebirth, and that is the only real life. Then you don't carry dead weight of so many years, of so many lives -- an unnecessary burden which does not allow you to live lightly, lovingly, dancingly.
If the master has come to the gate you are fortunate -- let him come in just for once, because next time he will not come. Next time you will be doing the same yourself. You will know the key.
That death, every death, opens doors for new and fresh life. If you want to be alive intensely, you have to allow death to happen every moment and then you will know a totally new taste of vitality, of youth, of energy, of freshness. And with your freshness, the whole existence becomes fresh. With your youth, the whole existence becomes young.

I have heard about one chief justice of the Supreme Court of America. When he retired he told his wife... and they had remained together for almost sixty years. They had had their honeymoon in Paris. He said, "Before I die I have a great desire to go back to Paris to the same hotel, to the same room, to visit the same places that we visited when we had our honeymoon."
The wife was also excited. They both went to Paris -- the hotel was the same, the room was the same, the places they went to see were the same. But the old man said, "Something seems to be very dull, old. It is no longer the same Paris. I don't see the same joy and the same dance and the same beauty."
His wife was more pragmatic -- wives are always more pragmatic, more earthbound. She took the hand of the old

man and told him, "You are wrong. Paris is exactly the same, perhaps more beautiful. In sixty years it has become bigger, more beautiful, better. But you have forgotten one thing: this is not our honeymoon, and we have become sixty years older. It is our old eyes which are so full of dust and death that we cannot see the youth and the freshness and the beauty. Don't say Paris is no longer Paris, simply say that we are no longer the same."

She was saying a great truth: the world is what you are. If you are frustrated, sad, miserable, you will see the same things all around. And if you are joyous, your heart is full of song, you will see the whole world with songs and dances and flowers and fragrance. It all depends on you. So don't be worried. It is a blessing that the master is at the door. It happens only to the fortunate ones.

Question 3
BELOVED MASTER,
MA VEENA HAS DECEASED, AND WAS JUST BORN AGAIN WITH THE NEW NAME, MA PREM VIDEH. SHE HAS ENTERED INTO A NEW WORLD FEELING QUITE DIFFERENT.
BUT I AM A LITTLE CONFUSED. PLEASE WOULD YOU LIKE TO TELL ME ABOUT IT?

It is not only the experience of Veena who has died in becoming a sannyasin, and is born as Videh. This is the experience of millions of sannyasins around the world.... Initiation is death and life.
Initiation is a discontinuity with the past.

You had lived a life, you had experienced many things, but all your experiences and your whole life were not a fulfillment. It was not a contentment, it was not ecstatic; it was more misery, more suffering, more pain. It was more dragging than living. That is the reason one starts looking for a new way of life, a new mode of existence.
Sannyas is a revolution.
It simply means that you are finished with the past, and you don't want to repeat it. You have repeated it enough, and the repetition has made you almost a robot. It does not give joy. Every morning it is the same, every evening it is the same -- tomorrow will be simply another carbon copy of today.
How can you feel like rejoicing? Every day is bringing you nearer to the end. Death will come and erase you just the way people go and write their names on the beach, their signatures, and a wave comes and erases it all.
Death comes and erases you completely as if you had never been here. Do you know how many people have been here? Each person is sitting on the corpses of at least ten persons. Every inch of the earth has been a graveyard.
I am reminded of a very famous Sufi story....

One king was unable to sleep in the night. He was tossing and turning when he heard somebody on the roof of the palace, walking. He shouted, "Who is there?"
The man said, "It is none of your business. I am searching for my camel."
The king said, "You seem to be an utter idiot. Camels don't get lost on people's roofs."

But the man said, "It is true I am an idiot, but no more than you, because what you are searching for in this palace your father was also searching for, your grandfather was also searching for. For generations you have been searching in this palace and you have not found anything. You are wasting your time, and your death is not far away. It is possible that a camel may get lost on a roof, but it is impossible to find contentment, blissfulness the way you are searching for them and in the place where you are searching for them."

And his voice was so authoritative. The king had never in his life come across another man... he had only dealt with servants, soldiers, his own people, and they were always saying "Yes, sir." And this man shouted from the roof.

The king called his guards. A great search was made but the man could not be caught.

The next morning the king was sitting in the court thinking about the man. Slowly, slowly he had calmed down and was thinking that perhaps he was right. "It was not the right way to tell me such a thing -- in the middle of the night on my own roof -- but what he said seemed to be significant. And the man cannot be mad!"

At that very moment another man at the door started arguing with the guard, "I want to stay in this caravanserai for a few days."

The guard said, "You must be mad. This is the king's own palace, his own home. There is a caravanserai, you can go half a mile more and you will find it."

He said, "I want to stay in this caravanserai!"

The guard said, "But you seem to be absolutely stupid. You don't understand a simple thing, that this is a palace."

The king was listening from inside; the voice was the same. He told the guards, "Bring that man in. I have been looking for him."
He looked at the man; he said, "Are you not the same man who was looking for the camel on my roof?"
He said, "So you have come down to your senses. Yes, I am the man. And I had to do this just to make you aware that neither can camels be found on the roofs of houses nor can bliss be found in a caravanserai which you are mistakenly believing is your own house.
"I came here before and there was another man -- you were not here -- and he was claiming the same thing, that it was his house. I came before that, and there was another man, and he was also claiming that this was his house. Now you are claiming it. I can say with guarantee, that the fourth time I come I will find somebody else claiming the same."
The king said, "You are right. One was my father, the other was my grandfather, the other was my great-grandfather. And it is possible that next time you come perhaps you may find my son in my place -- I am getting old. But to what conclusion are you trying to lead me?"
The man laughed. He said, "You have understood the conclusion -- that it is a caravanserai, and many people have lived here and gone. It is nobody's home. In this whole earth there is no home, only caravanserais. Why not accept a fact?"
The impact of the man, his personality, was so much that the king immediately left the home and he said, "He is right. His methods are a little mad, but I have heard about many Sufis who use methods which look mad but their

madness is only a device. I have understood. I am leaving this caravanserai in search of my home."

This man became a very famous Sufi himself. He went outside the capital, made a small hut there at the crossroads, and lived there. And every day there was trouble, because anybody who would come to the crossroads would ask, "Which road leads to the city?"

And he would say, "Go right and you will reach the eternal city." For a moment they would think, "eternal city...?" But one forgives mystics! These people talk strange things....

"But this is the road...?" They would say, "You are certain?"

He would say, "I am absolutely certain. You can go and find it yourself" -- and that was the road leading to the graveyard.

And those people would come back furious, and would tell him, "You seem to be really mad. There is no city, there is a graveyard."

But the king would say, "I told you beforehand it is the eternal city. Once a person starts residing there, he resides forever. It is the real city, you should have asked about the unreal city. The road on the left goes to the unreal city -- where people live for a few days thinking that this is the city and finally have to leave and go to the eternal city. And I am always in trouble. People ask for the real city and I show them the real city, then they come with anger. You can go to the unreal city this way, but remember, that is an unreal city. Don't take it for granted that it is real. I also used to live there. I want to find the real home before death finds me."

One becomes a sannyasin to find the real home, to find something of eternity, to find something which death cannot destroy. Certainly, it cannot be the body -- it is a caravanserai. It cannot be the mind -- it changes constantly. Initiation into sannyas is the beginning of the search for something beyond mind. And one who takes initiation with a deep love, a great adventure, understanding that whatever way he has lived was not right, that it was the dark night of the soul, and he is entering into the world of light... A simple initiation which for the outsiders will mean nothing, but for the person himself it is a mutation -- his whole being is changed. His past drops from him and the future opens its doors. Now he starts living for the first time as a conscious human being. And this consciousness goes on growing.

So what has happened to the questioner is a reality which has happened to many, many people. And this is the reason we change the name in sannyas -- just to give you an indication that now you are no longer the old self. Just a hint to let the old be dead and begin anew, fresh from the very scratch -- a new life, a new being, a new love, a new consciousness. Enter into a new universal truth.

I am happy, Videh, that Veena is dead. Rejoice in the death of Veena, and rejoice in the birth of Videh.

Question 4

BELOVED MASTER,

I AM HAPPIER AS YOUR SANNYASIN COMPARED TO MY LIFE BEFORE SANNYAS. BUT I DON'T FEEL LIKE MEDITATING OR PRAYING. WITHOUT

PRAYING AND MEDITATING THE CHANGES HAPPEN ANYWAY, AND I AM HAPPY AND CONTENTED. THIS SEED OF BEING SAD HAS TO GO.
SHOULD I FORCE MYSELF TO MEDITATE, OR SHOULD I WAIT AND LET THIS HAPPINESS GROW, OR SHOULD I BE AS I WAS?
I AM CONFUSED. ONLY YOU CAN GUIDE ME PROPERLY, BECAUSE I DON'T TRUST ANYONE BUT YOU.

First, there is no need to go back and live a sad and miserable life. That suits the stupid and the idiots, not anyone who has a little bit of intelligence. Life is to rejoice, life is to dance.
Life is to drink the juice of it as totally as possible.
I am reminded of an incident in paradise, in a restaurant....

Lao Tzu, Confucius and Gautam Buddha -- all three were sitting around a table discussing great things. Just at that moment a naked woman, immensely beautiful, came with a jar to the side of the table and asked them, "Would you like to taste some juice of life?"
Gautam Buddha simply closed his eyes -- he did not reply. Confucius half closed his eyes -- he believes in the golden mean. And he said to the girl, "I would just like to taste, not to drink. I would just like to know how it tastes." So he had taken just a sip and he said, "It is bitter. You take it away." Lao Tzu took the whole jar from the girl's hands and drank it completely in one gulp. Even the girl was surprised. Emptying the jar, he said, "Great. It was delicious. But to

know anything really, one has to go totally into it. It was bitter to you, Confucius, because you are unaware of the new taste of life. You don't have a trained tongue, trained buds; you have never lived life. You have always been an outsider on the boundaries with your half-closed eyes. Whatever you see is incomplete. Truth can never be seen incomplete -- either you see it or you don't see it. Truth is indivisible.

"I had to drink the whole of the juice. Please forgive me. Without drinking the whole, it is impossible to give any judgment. You both are incapable of giving any judgment. Gautam Buddha is absolutely out because he knows no taste and he has closed eyes, he has not even seen how it looks. He has not seen the beautiful woman who has brought it. He is making himself blind and dumb; he is closing himself against life. So whatever he says about life is irrelevant.

"And I will not trust any word from you either. Half-closed eyes can only give you a half truth. In just taking a sip, it may not even have reached into your stomach, you may not have digested it. It has not become blood and bone in you, and unless truth becomes your very being, your very heart, you have no right to say anything about it.

"I am the only one with fully open eyes who has drunk it totally."

I love the story. It certainly is a story, because in paradise there are no restaurants -- in hell there are.

In paradise what will you do with restaurants? Saints don't like restaurants. The restaurants would not find any customers. They would have gone bankrupt a long time

ago. So it is simply an example, a parable, but very significant.

So the first thing is: you are not to go back to sadness and misery, and even though I am saying you are not to go back, I don't mean that you can -- there is no way; you cannot. There is nothing to go back to. You were sad and miserable, now you are contented and happy. Why in the world should you choose to go back?

As far as meditation or prayer is concerned, remember, you cannot force them. There are things in life which you cannot do violently, which you have only to wait for silently, inviting, welcoming, with open doors, awake and alert so that when the guest comes you can welcome the guest. And it is already happening to you. You say you have not meditated, still you are finding deep contentment and happiness. If there is contentment it means that without your knowing, some qualities of meditation have entered into you. Without knocking on your door, happiness has made a way into you.

The connection between contentment, happiness, misery and sadness is almost like light and darkness. If you suddenly find that darkness has disappeared from your being, whether you know it or not, light has entered. Without the entry of light, the darkness cannot go.

So my suggestion is that first be grateful that even though you have not meditated... you have just been listening to me. But in just listening to me something in you has become silent, for a few moments there has been a gap in your thinking. There have been times when you were there but there was no ego. Just sitting here, waiting for what I am going to say -- in that gap, contentment has entered.

In America, hundreds of television reporters used to come, and their only complaint with me was: "What can be said in ten minutes you take twenty minutes. We have a limited time and we don't want to cut anything because whatever you are saying is so interconnected that if we cut anything it will be out of context. Why can't you speak like everybody else? Why do you suddenly become silent? You speak a word and then you leave a gap."

I said, "This is the way I am going to speak, because it is a question not only of speaking, it is a question of giving moments of meditation to the people who are listening to me.

"While I am speaking they are engaged, their minds are filled with me. When suddenly I stop for a moment, their minds also stop, waiting.... And those are the most beautiful moments, when they have a taste of meditation without knowing that they are meditating."

That's what has happened to you. You have been in touch with meditation up to now without awareness. From now on you have to be fully aware. Contentment and happiness indicate -- they are symptoms that a change has started happening inside you. No need to force, just go on as you are, enjoying your contentment more, allowing the same situation in which it happens, relishing every bit of happiness that comes to you and watching when it comes, what is the situation in which it comes. So move in that situation more and more. No need to force meditation, no need to force anything. Simply create the right atmosphere in which those things start happening on their own.

And they are already happening. So you have just to see the knack of how they are happening and go on very easily, at

ease, without any tension, without any effort, without any enforcement. Because the danger is if you become greedy and if you want them to happen more and you try to force them, you may destroy even that which is happening. So no effort, no will has to be involved in it.
You have to be simply waiting.
And waiting is prayer.
Waiting for the unknown to enter in you.
Waiting to be pregnant with the divine.
You cannot do anything about it, but you can wait.
And the last thing: you said you trust only me. If just by trusting me so much is happening to you, just think if you trust everybody how much more will be happening to you. Trusting a single human being has changed your life from sadness to contentment. If you can trust everybody without conditions, you will see a tremendous revolution happening every moment in your life, raising your consciousness to more and more glory and grandeur and splendor. Why distrust anybody?
People distrust because they are afraid that trust can make them vulnerable, people can cheat them easily. So they close themselves. They lock all the doors, all the windows so nobody can cheat them, nobody can deceive them. But they don't know that by locking all the doors, all the windows, they are preventing the sun to enter, they are preventing the fresh breeze to blow in, they are preventing the fragrances of the roses to come in. Of course, they have prevented the thieves also from coming in. What can thieves take away from you? You are just sad and miserable. Are you afraid they will take away your sadness

and your misery? What have you got that you are worried about?

It happened to Mulla Nasruddin....
He used to sleep with all the windows open -- according to my advice -- all the doors open.... And naturally, a thief entered, and he collected everything in the house.
Mulla was sleeping on a blanket. Seeing that the man had collected everything, he threw his blanket also on his pile.
The thief was surprised. He said, "I thought you were asleep."
Mulla said, "I was pretending."
"You are a strange man -- I am a thief."
He said, "No worry. You can take everything away -- I am coming with you. Because what does it matter in which house we live? I will live with you. And I have found a servant. I was looking for a servant, and it is so difficult nowadays to find a servant. You have come on your own. Now where is your house?"

What can people take away? Death is going to take it away at any moment. You have come into the world empty-handed, and you will go from the world empty-handed, so it does not matter. Between these two... What you have in your hands does not matter. What matters is that you lost trust, which is an immense treasure of your being.
By trusting everybody you can lose a few things. They may steal your money, but if you can continue to trust even those... trust is a great treasure. Trusting people who can cheat you, who are going to cheat you, is real trust.

I am not going to cheat you, I am not going to steal anything from your house. I have already stolen you. I am a different kind of man. When I have stolen you, I have stolen everything. Why bother about each thing separately -- I do a wholesale job.

Now you don't have anything! You and all that you have belongs to me. So if people take away a few things, let me worry about it, you go on trusting.

But trust the whole of humanity. Whatever happens, don't lose your trust, because trust is so valuable. It is going to give you all that meditation can give, all that prayer can give, and without any effort. And if you can trust one human being, you know the knack of it and you can trust everybody.

My sannyasins have to remember it: trust everybody, because you have nothing to lose. But don't lose your trust, because that is such a great quality of your being that it will open your being to godliness.

Okay, Haridas?